

GENERAL-UPDATED, 2/22

Drawer 4A

Religion

Abraham Lincoln and Religion

General—undated

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Excerpts from newspapers and other
sources

From the files of the
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LINCOLN: FAITH & POLITICS

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Abraham Lincoln's viewpoints and faith permeated and influenced his entire life and the many contributions he made to his family and friends, the community in which he lived, and his nation.

The first words Lincoln learned were the scriptures, and his final words were his intentions to visit the Holy Land.

Lincoln was born into a religious family. His home life was conventionally religious, and no meal started without a blessing. Nancy Hanks Lincoln always had a powerful effect on Lincoln and throughout his life, God to Lincoln was not the God of philosophers, but the God of his mother and the Bible. His religion had its beginnings in the unquestioning faith and Bible reading of his mother.

His favorite book was the Bible and he poured over it for hours at a time. From his reading he learned that truth was the fundamental principle on which he based every discussion as he grew in mind and morals. He would later say that without the Bible, man could not distinguish between right and wrong.

Lincoln began his battle for human rights at 17 when he wrote an essay on temperance which was published in a local Kentucky newspaper and drew attention from around the area. Around the same time he also wrote an essay on the necessity of preserving the Constitution and the Union—themes that were to stay with him all his life.

After his move to Springfield in 1830, Lincoln got a first-hand look at the horrors of slavery. Lincoln and his business associates began boating animals and merchandise down the Mississippi River to New Orleans. He was shocked and devastated at the sight of slaves being tortured and sold in New Orleans. Lincoln had always read in the Bible, "Do unto others, as you would do unto yourself," and he knew this treatment of human beings was wrong and unacceptable. It was a memory Lincoln would carry with him throughout the rest of his life.

Pushed by his belief in human rights and his belief that slavery was a "moral evil and the eternal struggle between right and wrong," Lincoln began his political career in 1834 and was elected to the Illinois legislature. He was re-elected two years later with the highest vote total of all the candidates. While in the legislature Lincoln declared that all citizens, however poor, should be afforded an opportunity to acquire at least a moderate education so they might be able to read the Bible. He and a friend, Dan Stone, were the only legislators to take a stand against slavery, calling it an "injustice." Lincoln's protest in the

legislature against the pro-slavery resolution was the first act in the national drama in which he was to become the principle figure.

Lincoln was elected to Congress in 1846 and during the next two years was exposed to slave auctions in the capital itself. He introduced legislation that would have forever outlawed slavery in the District of Columbia, had it not failed. Because of his views he was not elected to a second term in office and returned to Springfield and his law practice with a new realization of how deeply rooted slavery was in the country and how difficult it would be to eliminate it.

The repeal of the Missouri compromise and the passage of the Kansas-Nebraska Act, which allowed slavery in those two states, shocked Lincoln and whetted his appetite to get back into politics. In 1858, Lincoln was nominated to run against Stephen Douglas, who was chairman of the Senate's Committee on Territories and had pushed for passage of the Kansas-Nebraska Act.

The night of his nomination for the U.S. Senate, Lincoln delivered his "House Divided" speech, which was based entirely on the books of Matthew, Mark and Luke in the Bible. Critics considered his speech too radical, but Lincoln replied, "You will see the day when you consider it the wisest thing I ever said."

That summer Lincoln proposed to Douglas a series of joint speeches before common audiences across Illinois. Douglas preached on the principles that slavery was a neutral institution and that the decision to permit it or not should be left in the hands of each locality. Lincoln responded that slavery was not debatable, because it was morally wrong.

Though Lincoln was defeated by Douglas, he aroused the conscience of the nation. He had proven his potential as a national figure and was almost immediately discussed as a possible candidate for President in 1860.

Lincoln's election as President was a triumph not only for the slavery issue, but also for the theory of a strong central government and an inseparable union of the states. When he left Springfield in February 1861 his "Farewell Address" was a revelation of his dependence on God and his apprehension of the tragedy awaiting him, as indicated by the suggestion that he might never return to them. Lincoln declared he would succeed only if guided and supported by the Almighty. By faith, he believed he could not fail.

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By the time Lincoln was inaugurated in March, he was fully convinced the Civil War was inevitable. However, he was a patient man and believed in Christian repentance, and gave the South time to make amends for their actions. Lincoln hoped to avoid a war until firing broke out at Fort Sumter on April 12, 1861. The preservation of the Union was the central thought of Lincoln, and around this thought revolved the whole system of his political faith. He believed the Union must be preserved at all costs.

Lincoln's way of rooting democracy in the will of God made it a dynamic faith to live by. He believed the Civil War was a test or trial of that faith.

In 1862, after spending ten days in prayer, Lincoln decided to write "something special." For Lincoln, God was the final court of appeal when he was uncertain about the moral aspects of a question. On September 23, 1862, Lincoln issued his Emancipation Proclamation that declared that all persons held in slavery in all parts of the nation should be in a state of rebellion on January 1, 1863, and would be set at liberty and that the government would recognize and maintain their freedom.

The following night Lincoln addressed several guests and said, "I can only trust God that I have made no mistake." The Emancipation Proclamation brought forth hope—it was a blow for human freedom, and infused moral meaning into the Civil War.

During his first four years in office, many acts and speeches contained Christian themes and bases. During that time he issued eight proclamations calling upon the people to observe fast days and days of prayer and thanksgiving. The proclamations were pervaded with a tone of sincerity, trust, confidence and prayerful dependence that never faltered.

In his annual message to Congress in December 1862, Lincoln pictured the special destiny of America freed of slavery as a means to advance freedom and democracy over the Earth. The religious impulse was the same for the drive to eliminate slavery as it was for the realization of a brave new world.

In March 1864, Lincoln delivered his second inaugural address. The speech has its roots in a biblical understanding of God, man and history and read like a supplement to the Bible. In it there are fourteen references to God, and four direct quotations from Genesis, Psalms and Matthew.

On December 6, 1864, Lincoln recommended another vote on an amendment that had failed eight months earlier. This time the amendment passed by four votes. It was then submitted to the states to become the thirteenth amendment to the Constitution, prohibiting slavery.

After more than one million men had died, a treaty to end the Civil War was signed at Appomattox Courthouse on April 9, 1865. Because of Lincoln's genuine belief in God, he made it through the darkest hours of the war. Lincoln saved the Union and freed the slaves via the Civil War. He constantly reiterated the phrase, "If God is for us (the Union), who can be against us?"

Some time after Lincoln's death, his wife Mary wrote a letter stating the President's last words. She said they had gone the theater late. Lincoln was leaning forward in his chair and talking to her. He said, "Mary, now that the war is over, do you know what I would like to do most. I would like to take you with me on a trip to the Near East. We would go to Palestine. We would go to Bethlehem where He was born. We would visit Bethany. And we would go up to Jeru....." The fatal shot was fired before he could complete the sentence.

Lincoln was shot on April 14, 1865—Good Friday. The next day he belonged to the ages.

Throughout his life Lincoln held tight to his faith and his belief in American democracy. To Lincoln, democracy was a religion. He combined the hope of eternal life with the hope of eternal democracy. The God of his childhood remained the God of his adult life and Lincoln constantly consulted Him regarding major decisions, right vs. wrong, and human rights. Because of his religious beliefs and Christian morals, Abraham Lincoln was a theologian who chose politics as a profession. ♦


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Lincoln's spiritual legacy

The passage of time has a curious way of altering our judgments about people. In his own time, Abraham Lincoln was vilified and condemned. Cartoonists were brutal in depicting him as uncouth and inept. Editors taunted and denounced him, and many felt he was not qualified to be President of the United States. In the light of history, however, we see Lincoln as a man of wisdom and integrity, humility and courage.

In his papers, correspondence, and addresses Lincoln frequently alluded to God, as if he could endure denunciation and criticism if he could view himself as "a humble instrument in the hands of our Heavenly Father," as he put it. "I have sought His aid," he wrote, "but if, after endeavoring to do my best in the light which He affords me, I find my efforts fail, I must believe that for some purpose unknown to me, He wills it otherwise."

Repeatedly Lincoln noted he was "upheld and sustained by the good wishes and prayers of God's people." "No one," he wrote, "is more deeply than myself aware that without His favor our highest wisdom is but as foolishness and that our most strenuous efforts would avail nothing in the shadow of His displeasure."

The wisdom and humility, integrity and courage of Lincoln were the bequest of his religious faith, of his deep and abiding wish to be an instrument of God in the service of the nation. The arrogance of the dictator trying to play God was foreign to his thought. On the contrary, he confessed that he could not for one day "discharge the duties which have come upon me since I came into this place (the White House), without the aid and enlightenment of One who is stronger and wiser than all others."

There is something for all of us to consider in the faith of Lincoln as he sought to play his part in the drama of a nation in crisis. It matters very little whether we are public servants, business or professional men or women, laborers or clerks, secretaries of office boys. Our lives take on meaning and significance when we begin to see ourselves as instruments of God in the service of our time. We cease to be petty servants of our own desires and small aims and become vital and creatively useful persons.

Our personal struggles for justice and fair play take on new dimensions and become part of a larger social drama. We care more for what happens to the nation because of us than for the success of our private projects. Lincoln put the matter neatly in response to a serenade after his election to the Presidency for the second time. "It is no pleasure to me to triumph over anyone," he said, "but I give thanks to the Almighty for this evidence of the people's resolution to stand by free government and the rights of humanity."

What really mattered to Lincoln was his concern for "free government and the rights of humanity." His personal triumph was secondary to something far larger, which he equated with the will of God. His greatness stemmed from the quality of his commitment and his view of himself as an instrument of a purpose beyond himself.

It may be that the troubles of our time have been intensified by the fact we have lost something of the spiritual mood of Lincoln. We do not expect our public servants to be instruments of God or our business leaders to be servants of humanity. They have other concerns that take priority over spiritual principle, and we have come to accept those priorities. Why argue with the inevitable?

The future hinges, however, on a rearrangement of our priorities. "Seek first the kingdom of God and his righteousness," is the essence of wisdom for our time if we cherish a better tomorrow for our children. We cannot afford to surrender the spiritual legacy of Abraham Lincoln.

LINCOLN'S IDEALS HELD THREATENED

World Trends Imperil U. S.
Traditions of Freedom,
Dr. Foulkes Asserts

The freedom and liberty for which Abraham Lincoln fought are imperiled in America today, the Rev. Dr. William Hiram Foulkes, of Newark, former moderator of the Presbyterian General Assembly, declared here today in an address before the Ministerial Union of Philadelphia and vicinity.

The ministers, meeting in the First Baptist Church, Seventeenth and Sansom Streets, devoted most of their program in memory of Lincoln. About 500 were present.

Dr. Foulkes also denounced dictator rulers L. the world today.

Cites Widespread Fear

"Compare the acts of Lincoln with the acts of present-day dictators," he said. "Today the world is overshadowed with fear, suspicion and threats of war. I have never had a more profound conviction of the validity of Christianity than I have today."

The speaker called attention to the "great amount of security" in the United States because of recent legislation, but he decried the fact that America "is in great danger of losing its liberty."

"In the last ten years," he continued, "most of our legislation has been to promote security and in the last days of leadership that seems inspired we are moving toward a greater security. However, we are in danger of losing that other human equation—freedom."

"As Americans we are in peril of losing the reality of freedom. That is, for a man to think as he pleases and to worship as he pleases as God intended it to be."

"Turn back to President Lincoln, where we will be inspired and humbled. Compare him with the present dictators and listen to their threats and their building of barriers between nations and races, dispossessing races because they are alien to themselves."

"Now look at Lincoln and his famous words, 'With malice toward none, with charity for all.' These words did not come out of the top of a man's head. They came out of his heart. If our American politicians of today could only see the towering truth of Lincoln, what a new dawn would come for all of us about this man."

"When I look at Hitler and Mussolini I cannot think that God has spoken His last word."

The ministers elected the Rev. I. James Bobb, of the Evangelical Church, Sixth and Dauphin Streets, as president to succeed the Rev. Dr. Gerard Henry Gebhardt, who is ill. Other officers elected are: Vice president, the Rev. Dr. J. W. Liggett, of the United Presbyterian Church, Frankford; secretary, the Rev. Dr. B. Smith Stull, of Falls of Schuylkill Church; treasurer, the Rev. Dr. H. R. Brown, of the First

Christian Church, and chairman of the Executive Committee, the Rev. Dr. George B. Pence, of the Evans Memorial Presbyterian Church.

Lincoln was the topic of sermons in innumerable churches yesterday. Several Negro ministers exchanged pulpits with pastors of white congregations to extol the Great Emancipator.

Philadelphia public schools were closed today and 260,000 students given a holiday in observance of Lincoln's birthday yesterday.

Tolerance and a belief in the rights of minority groups were the keynote of yesterday's religious ceremonies. Speakers stressed the love of freedom and democracy that were the ideals of the martyred President.

Probably the largest celebration of the day in Philadelphia was that in Irvine Auditorium, on the Penn campus, where more than 1000 persons gathered under the auspices of the Lincoln's Birthday Committee on Democracy and Intellectual Freedom.

Senator Schwellenbach, Democrat, Washington, the main speaker, asserted legislators welcomed the help of organized science in defending democracy.

Hails Scientific "Martyrs"

"Our freedom depends ultimately on the equal freedom of all, even those whose views we may dislike and even profoundly detest," he said.

"Some scientists have stood firm against intrigue, entreaty and threats. They have chosen rather to be homeless wanderers than to lend scientific authority to myths and propaganda. To all these modern martyrs who have found refuge, and those who have not, we bare our heads with the profoundest respect and admiration."

More than 1200 men, women and children assembled in the Lower Merion Junior High School auditorium at Lower Merion to hear a priest, rabbi and Protestant minister extol Lincoln's spiritual qualities.

Valley Forge--It is not generally known that a memorial of Lincoln occupies a prominent place on the altar of the Washington Memorial Chapel. The cross of unusual beauty was presented in memory of Abraham Lincoln by a descendant of the president.

Reply to Greetings of a Company of
Clergymen

Gentlemen:—My hope of success in this great and terrible struggle rests on that immutable foundation, the Justice and goodness of God. And when events are very threatening and prospect very dark, I still hope in some way, which man cannot see, all will be well in the end, because our course is Just and God is on our side.

THE RETURN OF MR. LINCOLN.—The Rev. Robert Collyer has sent a letter to the Chicago Times concerning the vexed question of Mr. Lincoln's religion: "Will you spare me room for a word about this curious question of the heresy or orthodoxy of Mr. Lincoln, which is perpetually turning up like an unquiet ghost, and was so on yesterday in the Sunday Times conference? My attention was first called to the thing, in 1861, by Mr. Charles H. Ray, who was at that time 'the chief,' I believe, of the Chicago Tribune. Talking with him one day directly after the great gathering in the wigwag, at which Mr. Lincoln was nominated for the presidency, Mr. Ray told me that a short time before the convention, he had been down to Springfield to see him. They talked about many things, and among the rest about theology. 'Have you thought much about that?' the doctor said. 'Time and time, a good deal,' was the answer. 'And what do you make of it? Where do you stand, or don't you know?' After a moment's hesitation Mr. Lincoln pointed to some of Theodore Parker's books which were close at hand, and said, 'That man seems to me to come nearer to the truth than any other; I guess I stand at it where he does.' Here was a man on both sides, but this is the substance of the conversation reported to me by my old friend, Dr. Ray, very near the time it took place. A good while after this, I was talking about Mr. Lincoln with the Hon. Jesse F. Fell, of Bloomington, one of his early friends. He told me that many years ago, when they were both comparatively young men, he was traveling with Mr. Lincoln, fell into a talk with him on this same theme, and found he was full of the most painful doubts about the whole matter. Mr. Fell had been reading Channing's sermons a short time before, and had found greatly to his mind for his own mind. After he got home he sent Mr. Lincoln a couple of volumes of Channing's writings, which he carefully read, and when he met Mr. Fell again, thanked him for them warmly, and told him they had done him more good than any other books about religion he had ever seen, adding, if I remember rightly, that they had led him to believe where before he had only doubted. I presume, then, that the clear truth—if it is ever reached so that it will run clear—will be this. Mr. Lincoln began by doubting, as a great many men of his make will do, about the very foundation of what we call religion. Channing helped him to find these foundations, and then, if rough but let, he was able to build up as much of a system of religion as he ever had. And that was really how the thing stood when he died. If these who do not hold with these great religious beliefs choose to call him an infidel for believing in this way, it is their own lookout. I call him a believer, so far, of the truest type. And if this circular evidence from one man now dead and another still alive, can do anything toward laying the ghost instead of raising half a score more of them, I shall be glad that I have been able to offer it."

Springfield, Ill.

Greeting Lincoln Gave to Bride.

Mrs. Annie C. Fox of Springfield remembers the greeting Mr. Lincoln gave to her as a bride more than half a century ago.

"I came to Springfield in 1836," Mrs. Fox told. "My husband, Benjamin Fox, had been engaged in business here several years before that time. Mr. Lincoln and Mr. Fox were personal friends. They attended the same church, the First Presbyterian. The building now stands opposite the Chicago and Alton Railroad depot. Mr. Lincoln's pew was just across the aisle from Mr. Fox's. In honor of my coming, Mr. Fox had fitted up his pew with new carpets and cushions. The first Sunday I attended church in Springfield, Mr. Lincoln and I were introduced to each other. I remember Mr. Lincoln saying that he had wondered why Mr. Fox was fitting up his pew so fine, but he understood it now. Mrs. Lincoln, who was present, suggested that Mr. Lincoln himself might do a little fixing. It was not long after that before Mr. Lincoln's pew had a new carpet and new cushions."

Attended Church Regularly.

Mrs. Fox recalls the interesting fact that "Mr. Lincoln was a regular attendant at church. He always paid close attention to the sermons and took an active part in the services."

An illustration of the extent to which political prejudices were carried, is afforded by one of Mrs. Fox's recollections of Mr. Lincoln.

"Mr. Fox," she said, "was born and grew up in Buffalo. He was thoroughly imbued with the doctrines of abolitionism. He subscribed for the Washington Era and newspapers edited by Garrison and other abolitionists. Mr. Lincoln came regularly to Mr. Fox's store to read these newspapers. In the days of which I speak abolitionists were not thought of kindly, as a rule, by the people of Springfield. The postmaster was not in favor of distributing such newspapers through the mails. He at length refused to deliver the papers to Mr. Fox. One evening when Mr. Lincoln was in the store Mr. Fox told him about the action of the postmaster in withholding the newspapers and asked what he should do about it."

Papers Were Delivered.

Mr. Lincoln said he guessed the newspapers would be delivered. After a conference between Mr. Lincoln and the postmaster the papers were again given the privilege of distribution at the Springfield office, but the postmaster, instead

of giving Mr. Fox his mail in the usual manner, threw the papers over the transom of the door. The Post Office was located just south of Mr. Fox's store. When Mr. Lincoln learned about the throwing of the papers over the door, he remarked that he "guessed from the manner in which the postmaster handled abolition doctrines he must be afraid of catching something."

Of Mr. Lincoln's manner and appearance, Mrs. Fox said: "He was always courteous and polite to the women. He was tall and rather awkward in his movements. His clothing did not fit him well, but the material was of the best. His linen was always fresh and clean."

Lincoln Never Complained of Food.

Ezra M. Prince, the secretary of the Historical Society of Bloomington, who died a few weeks ago, left the recollection of a day and a night with Abraham Lincoln. The time was October, 1853, near the close of the "Fremont and Freedom" campaign. Mr. Lincoln came to Bloomington and took a horse and buggy to drive across the country to Tremont. Mr. Prince went with him.

"It was one of the most beautiful of our Indian summer days," Mr. Prince wrote. "The 'Peoria road,' then the great emigrant trail from the East to the West, passed through luxuriant prairies and noble groves. The time was in the height of the Kansas excitement, and the road was lined with emigrant wagons, the destination of which was indicated by the legend, 'Kansas or Bust,' rudely painted on their sides. As we passed them, the men sang out their presidential preferences. Nine-tenths were Fremont, with an occasional Buchanan. Did Mr. Lincoln have any idea then that in four years the people would be slinging his name as loudly? If he had he gave no intimation of it. About dusk we reached a house in the edge of Stout's Grove, where we stayed all night, getting supper, lodging and breakfast. Mr. Lincoln and I slept together in an unfurnished attic. The bill for ourselves and horse was 75 cents. As we were driving away in the morning, Mr. Lincoln said to me: 'Seventy-five cents, pretty cheap, but perhaps all it was worth considering what we got.' Judge Davis said that on the circuit Mr. Lincoln never complained of the food, even

when there was nothing but boiled cabbage, which one could eat."

Where Mr. Lincoln and Mr. Prince stopped was a favorite camping place with the emigrants affording wood and water. Mr. Prince remembered that in the evening Mr. Lincoln went down to the camp and talked with the men and women about the long tramp they had undertaken and the political campaign that was just closing. Mr. Lincoln was so kindly on that drive that Mr. Prince asked him about his early life.

"I remember," Mr. Prince said, "of his saying that the only schooling he had was six weeks, that his father intended to give him a 'thorough education,' by

How Lincoln Disposed of a Will Case.

On the wall of the Historical Society at Bloomington hangs the evidence that Mr. Lincoln did not believe in promoting litigation. In his own handwriting appears a legal opinion which Mr. Lincoln gave about a will. The opinion illustrates the clearness of statement which was characteristic of him:

"In the case of the will of John Franklin two points of difficulty have arisen.

"One is that eighty acres of land is bequeathed to Nelson N. Franklin upon condition that he pay in one year after the decease of the testator \$8 per acre. It turns out that forty acres of the land had previously been deeded to Nelson. I think he is entitled to have the forty acres not previously deeded on paying the \$8 per acre for it, without paying anything for the forty previously deeded.

"The next difficulty is that certain lands are bequeathed to the widow during her life, and the same lands and 110 acres additional are bequeathed to Wesley P. Franklin, at the widow's death, he paying the other heirs \$8 per acre. At what time does he get the 110 acres? I think he is to have it at once upon paying the \$8 per acre for it.

"There is also a question outside of the will, which is that some of the minor children have, while living with the testator, their father, and by his consent and permission, accumulated some personal property as their own. The question is, do these children keep their respective parts of this property independent of the estate? I think they are to keep it independent of the estate.

"I see nothing upon which I think the will can be broken. A. LINCOLN.

"Bloomington, December 30, 1858."

Lincoln, the Citizen, and the Lawyer.

Newcomers were not long resident of Springfield before they learned something of the position Mr. Lincoln occupied in the community. James Judson Lord came to the state capital to live in 1852. Mr. Lord tells of her husband's earliest knowledge of Abraham Lincoln as a fellow citizen:

"Mr. Lord knew nothing of Mr. Lincoln until one day passing through the Statehouse grounds he observed a group watching a tall man swinging a scythe in a graceful and an efficient way, while one member of the group held his hat and coat. 'Who is that tall man mowing?' Mr. Lord asked. 'That is Abe Lincoln,' said the man, laughing. 'He is showing some of his fellow-townsmen the proper way to mow.'

"That was Mr. Lord's first glimpse of Mr. Lincoln, for when in after years he came to have the highest regard and greatest friendship," Mrs. Lord continued. "Standing near Mr. Lincoln at the time of his nomination, Mr. Lord said to him, 'Mr. Lincoln, you will be our president.' Mr. Lincoln smiled a little and said, 'In his slow, impressive way, 'Well, things do seem to point that way.'"

"The ethics of his profession, as Mr. Lincoln construed them, are illuminated by an incident which Mrs. Lord tells:

"Mr. Lord, going into Mr. Lincoln's office one day, saw Mr. Lincoln talking earnestly to a young man, who stood, hat in hand, looking down rather dejectedly. Mr. Lord heard Mr. Lincoln say: 'Yes, I can gain your case for you. I can take the money from the widow and her six children for you, but, young man, I would advise you to make that amount of money some other way.'"

Celebrating Morgan's Death.

From Brownlow's Wing.

The first Thursday in October has been agreed upon by all "beasts of burden" as a day of thanksgiving and praise to General Gilliam and his command, for the timely and religious act of terminating the life, robberies and wholesale thefts of John H. Morgan the most renowned land pirate of the nineteenth century. All the beasts in the "Animal Kingdom" are required to assemble precisely at ten o'clock, and commence their devotions. Blinded horses and mares will convene in their respective stables, and rebel Presbyterian ministers will lead in their devotions, standing tip-toed with their sockets stuffed with lying rebel newspapers, and with their faces toward "old Westminister," occasionally pausing and profanely swearing by the God that made John Calvin, that "whatever is right," except the decision of Lincoln, and that God had "fore-ordained whatsoever comes to pass," always excepting the issuing of the Emancipation Proclamation.

Mules, of high and low degree, will convene in their lots and pastures, in the open air, and their devotion will be led by rebel Baptist preachers, who, standing in water up to the *hoofs of their breeches*, shall answer with their right hand on a *jug of corn whisky*, that there is no salvation without swimming the Cumberland River as often as John Morgan has done in search of mules; and when the preacher pauses to take a dram, every mule shall bray by way of response to the pious exercises.

The jackasses shall all convene in their respective stables, and with "*closed doors*," after the manner of "*class meetings*," conducted by rebel Methodist preachers; the jacks shall be interrogated, the preachers *knelling*, as to what progress they have made in producing horses and ass "equality." Each preacher shall take his text out of the Southern Methodist slave code, and after a fervent prayer, to which the jacks shall respond in "*notes of sweet concord*," the audience shall sing, at the tops of their voices, "John, Anderson, my Joe John," &c.

Closing out at four o'clock, the animals shall return to their pastures "*wiser and better*" brutes, and the reverend clergy shall go to their homes, all *set drunk* and mistake other men's wives for their own, under a pretense of seeking their "rights."

WHY LINCOLN WAS NOT A CHURCH MEMBER



ABRAHAM LINCOLN

Staff Correspondent Rinkliff Uncovers an Old Congregational Record That May Have Turned Tom Lincoln's Son Against Joining Church

"If someone were to ask you why Abraham Lincoln never became a church member, what would be your answer?"

I replied that I had no hypothesis upon which to account for one of the most perplexing facts of Abraham Lincoln's career. The grounds in which that fact was rooted were obscure to me, constituting territory where speculation lost its way and returned to seek clearer fields for exploration.

"You, of course, believe that Lincoln was far from being antagonistic to religion, or to the Christian faith, and that there was nothing in his adult experience upon which we can account for his failure to unite with some church?"

I remarked that such considerations made the problem all the more perplexing.

"In his boyhood, Abraham Lincoln had an unhappy experience with a backwoods congregation."

I was talking with the Rev. W. Rufus Rings, pastor of Reformation Church in Toledo, Ohio. I knew that before he took up his present work in Toledo, he had been pastor of a Lutheran congregation in southern Indiana, in the locality where Abraham Lincoln spent the greater part of his boyhood, and where his mother, Nancy Hanks Lincoln, died and was buried.

But what I was now to learn was that during his pastoral work in that locality, Pastor Rings had an opportunity to examine a valuable and little known historical document,—the record of a backwoods congregation of which Thomas Lincoln, father of Abraham Lincoln, was once a member.

Those yellowed pages opened up a new vista in the life of Lincoln, and looking backward through that vista, one was enabled to reconstruct some of the bolder details of a period of stress indicated in the record. One who looked down that vista might imagine the keen-minded young Lincoln protesting against what might well have appeared to him as some of the major injustices of the event.

"But," young Abe reminded his father, "we helped to build that church,—you and I. We helped cut down trees, and you hewed a lot of the logs. And we helped put into place nearly every log that went into it."

"Well, everybody knows that," the peace-loving Tom Lincoln answered, wearied by the continual reverberations of the uproar that for months had banished peace from the community. "And besides, even if they didn't know it, it wouldn't sound right for us to go around bragging about it."

"O, I know," the ungainly twelve-year-old admitted. "I'm not telling everybody about it. I'm just talking to you. If you bought some land, and cleared it, and built yourself a house, and planted crops, and you liked the place, and didn't want to move away, what right would anybody have to come along and move you out, and then move in themselves, and help themselves to the firewood you had cut, and harvest the crops you had planted, without even saying thank you?"

"They couldn't do that with a man's house and land," Tom Lincoln replied defensively. "But with churches, it's different. And besides, nobody made us get out. We just left the church because we wanted to,—that's why."

"Yes, we did, but some of our kinsfolk didn't," the boy retorted.

"Well, they did put some of our own folks out of the

church," the man retorted. "But, when they found some people had said things against them without sticking to the truth, some of the church members tried to make things right by taking them back again, just as though they never had been put out."

"And then we all left, because we didn't know when something like that would happen again, and we didn't want to take any risks."

There was a tinge of bitterness in the boy's voice, as though he were oppressed by a sense of futility.

"That's what happened," the man conceded, somewhat reluctantly. "But it's better to be on the outside of a church, and in peace with them on the inside, than to be on the inside and fightin' with them."

To the boy that sounded logical enough. His alert mind seized upon it eagerly. He readily appropriated whatever had about it the ring of wisdom, adding it to his accumulating lore. His father's statement seemed to be something well worth meditating upon.

"There's nothing I hate more than to have people think they own me," the boy observed.

Thomas Lincoln gave his son a look of approving sympathy. In the philosophy of the Ohio Valley pioneer, the sum of all good was composed very largely of individual freedom.

"Seems like if you join a church," the boy went on, "some folks might get the idea they owned you, and they make you do like they wanted, just like they might do with an ox. They got you to work, like we did, buildin' that church, and when the work's done, then they feel free to take everything for themselves. That's what happens to black slaves. Before I join a church, I think I'll make sure that nobody can put me out of it, and give me a bad name, like they tried to do to our kinsfolk."

An imaginary incident? Quite possibly so. For the record Pastor Rings examined naturally contained no reference to the way in which the young son of Thomas Lincoln reacted to the discord within the congregation. But it seems safe to assume that he did react to it, and it is not impossible that out of such an experience he formulated a plan of conduct which he later followed.

The discord in the little backwoods church came to an end, ultimately, and was no longer mentioned in the conversation of the inhabitants of the locality. Only the congregational record bore witness to the heat and fury with which the controversy had raged. But did its ill effects all fade with its word-of-mouth tradition?

It is not doing violence to the testimony of practical experience to say that congregational discord always leaves its mark upon the lives of the young people of the congregation. It is far easier to silence the strife,—difficult as such a measure may prove,—than to annul its effects upon the children, the boys and girls, and the young men and young women who have contacts and affiliations with the congregation.

The moral is obvious. Obviously, too, far too often has it gone unheeded.

ABRAHAM LINCOLN'S RELIGIOUS CHARACTER AND OPINIONS.

By Rev. Thomas J. Gulick.

William H. Herndon, who was for twenty years Mr. Lincoln's friend and law partner, has written an interesting and valuable life of the great President, but he was evidently unable to measure the heights and depths of the mind and heart of the man who so long was his companion. He shows that when Mr. Lincoln was a young man, through reading Volney's *Ruins*, Paines' *Age of Reason*, and other sceptical literature, he himself became quite sceptical, and even went so far as to write an essay embodying his rationalistic thoughts.

Mr. Herndon argues that while Mr. Lincoln became in later years reticent in reference to his religious views, he never changed them; that he did not even believe in a personal God; that "he insisted no such personality ever existed"; that when he used the word God, it "must not be interpreted to mean that he believed in a personal God." He also quotes Nicolay and others to prove that Mr. Lincoln never changed his religious opinions.

A man of Abraham Lincoln's extraordinarily clear and logical mind knew as well as any one that an *impersonal* God, that is, a God without will, reason, affections, conscience, or memory, is simply no God at all.

The one trait of character which as Mr. Herndon and all other acquaintances of Mr. Lincoln agree in asserting was the most predominant in his nature, was his sincerity, honesty, love of absolute truthfulness. As Mr. Herndon says: "Honesty was his pole star. He was rightfully entitled to the appellation of 'Honest Abe.'" "Lincoln loved truth for its own sake. It was to him reason's food. Conscience was the second great quality of Mr. Lincoln."

Now remembering Mr. Lincoln's clearness of insight, his absolute sincerity and love of truth, let us turn to a few of his own statements, which may be known and read of all men. He writes to his step brother, January 12, 1851: "I sincerely hope father may yet recover his health; but at all events, tell him to remember to call upon and confide in our great and good and merciful Maker, who will not turn away from him in any extremity. He notes the fall of a sparrow, and numbers the hairs of our heads, and He will not forget the dying man who puts his trust in Him."

Does Mr. Herndon think that this is an "impersonal" God to whose unforgetting watchfulness, love, and mercy, he would direct the confidence and prayers of his dying father? If this is an impersonal God, then Christ, whose most significant words he quotes, also believed in an impersonal God, and all Christians to-day believe in an impersonal God.

When Mr. Lincoln left his home to assume the duties of the head of the nation, he said: "To-day I leave you. I go to assume a task more difficult than that which devolved upon Washington. Unless the great God who assisted him shall be with me and aid me, I must fail; but if the omniscient mind and almighty arm that directed and protected him shall guide and support me, I shall not fail; I shall succeed. Let us all pray that the God of our fathers may not forsake us now. To Him I commend you all."

Gen. James F. Rusling, LL.D., and Gen. Sickles, both testify that Mr. Lincoln told them that he made special prayer for victory at Gettysburg. Gen. Rusling's account of what Mr. Lincoln said is very explicit. We give only a part: "President Lincoln, after

some hesitation, said, 'Well, I will tell you how it was. In the pinch of your campaign up there, when everybody seemed panic-stricken and nobody could tell what was going to happen, oppressed by the gravity of our affairs, I went into my room one day and locked the door and got down on my knees before Almighty God and prayed to Him mightily for victory at Gettysburg. I told Him this was His war, and our cause His cause, but that we couldn't stand another Fredericksburg or Chancellorsville. And I then and there made a solemn vow to Almighty God that if He would stand by our boys at Gettysburg, I would stand by Him. And He *did* and I *will*.' He said this solemnly and pathetically, as if from the very depths of his heart, and both Sickles and I were deeply touched by his manner."

At midnight of the day that he was elected President the second time, he made a short speech at the War Department in which he said: "While I am deeply sensible of the high compliment of reelection, and duly grateful, as I trust, to Almighty God for having directed my countrymen to a right conclusion, as I think, for their own good, it adds nothing to my satisfaction that any other man may be disappointed or pained by the result."

He said to his early friend, Joshua Speed: "I am profitably engaged in reading the Bible. Take all of the book upon reason that you can, and the balance on faith, and you will live and die a better man."

"Just before the Emancipation Proclamation was issued, immediately after the battle of Antietam, President Lincoln said to his Cabinet, 'The time for the enunciation of the Emancipation Proclamation can be no longer delayed. Public sentiment will sustain it, and I have promised my God that I will do it.' Secretary Chase, who heard the last words, which were uttered in a low tone, asked the President if he correctly understood him. Mr. Lincoln replied: 'I made a solemn vow before God that if General Lee were driven back from Maryland, I would crown the result by declaration of freedom to the slaves.'"



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Some one once asked President Lincoln to appoint a day of fasting and prayer that God might be on their side. "Don't bother about that," said he, "God is now on the right side; you simply get with Him."

The American people cannot too often be reminded of the solemn words of his second inaugural address spoken just six weeks before his assassination:

"The Almighty has His own purposes. 'Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh!' If we shall suppose that American slavery is one of those offenses which in the providence of God must needs come, but which having continued through His appointed time, He now wills to remove,

and that He gives to both North and South this terrible war as the woe due to those by whom the offense came. shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk and until every drop of blood drawn with the lash shall be paid with another drawn by the sword; as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

Whatever biographers may say, is it not evident that the American people, who honor Lincoln as their greatest public man since Washington, need have no doubt as to whether "Honest Abe" Lincoln believed an almighty, personal God, whose judgments are true and righteous altogether?—*The Evangelist*. THE EVANGELIST 3 F. 606

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II.

His RELIGIOUS VIEWS. Prior to his first election in 1860 I do not believe his thinking upon religious questions had reached a definite and permanent form, but was in the process of crystallization. But subsequent to this date and great event in his life, and to the close of his tragic end, I believe such crystallization DID take place, and that in all the essential points with reference to the Bible, God, Jesus, and the uture Life, the beliefs of Mr. Lincoln had reached a definite, permanent and satisfactory position.

In almost every instance where there had been attributed to him a LACK of deep and satisfactory conviction upon all the essentials of the Christian belief, such assertions are based upon the somewhat vagrant traditions of his beliefs PRIOR to this period of his call by the people to the office of chief executive. But at this time there began that crystallization process which ended, as I firmly believe, in his SPIRITUAL RENAISSANCE, bringing his mind and heart to a satisfactory rest upon all the cardinal beliefs of Christianity, such as the existence of God, and His Providence over man and nations, the inspiration of the Bible, the Bible as our only rule and guide in moral conduct, the supernatural character of Jesus, and the need of the acceptance of Him as the Redeemer. The Bible, Shakespeare, Dickens' Progress, and Weems' Life of Washington,—these were the four books he read and re-read and knew them thoroughly, and we can not conceive how the mastery of them—and he did master them—could produce anything but a process of crystallization that, when coming to the White House, should result in his spiritual renaissance, whatever may have been his alleged quondam beliefs prior to 1860. In the nation's capitol, its executive head, daily and for 4 years and 10 days, there was a daily stream of callers and influences

that hastened this crystallization process of his innermost religious convictions. So that we may not only say he was a great president, a friend of the oppressed, the friend of all men, and the "friend of God," but an humble and firm believer in the Redeemer of the whole race, and a devout, consistent, personal and contented Christian man, citizen, and president. I think any other view of the great martyred president with respect to his religious views will be erroneous and lead to false conclusions with regard to his spiritual renaissance. RELATIVELY speaking he was as nearly as can be the incarnation of justice, mercy and truth since the lowly Nazarene came, who DID incarnate ABSOLUTELY these graces and virtues, justice, mercy and truth.

I have refrained from all citations to places, incidents and dates in the almost innumerable biographies of Lincoln, and the almost innumerable magazine and newspaper articles in my possession, to establish these views of the great president, because I have thought the reader could recall these places, incidents and dates upon which I rely for these conclusions. Again, I say, that the REAL Lincoln, the COMPLETED, MATURED, FINISHED Lincoln must be studied during the four years and ten days he was the nation's chief executive, and not prior to this, nor upon the vagrant traditions and alleged quondam beliefs of the man in the formative period of a private citizen. That sentiments have been ascribed to him that he would instantly and stoutly repudiate, had he known of them while living, is indisputable. That many stories attributed to him are also apagogical and unfounded is just as certain. There is such a popular credence attached to any alleged story by him that it only has to be thrown at him and it sticks.

I close this point of the discussion with a quotation of undoubted authority. It is taken from the address to the colored people of Baltimore, who in 1861, presented to President Lincoln a copy of the Bible:

"In regard to the great Book, I have only to say, IT IS THE BEST GIFT GOD HAS EVER GIVEN TO MAN. All the good of the Savior of the world is communicated to us through this Book. But for that Book we could not know right from wrong. All those things desirable to man are contained in it."

Lincoln and the Churches.

(Springfield Republican.)

The churches have been paying a great deal of attention to Lincoln, and very properly, for Abraham Lincoln was a religious man. He had his early days of the godly influence of a mother, his, "angel mother" as he called her, by whom he "owed all he was or hoped to be," whose prayers, as he declared, always clung to him. He had also his middle years of doubt, of uncertainty and of groping, so well known to Herndon. More of a thinker than a reader, he was a persistent seeker for truth in any field in which his mind was occupied, seeing facts precisely; reaching conclusions slowly, but satisfied with any result that seemed final. In the domain of religion there is nothing to show that his thinking—and there was plenty of it—was of a tender speculative and curious kind; rather, like Augustine, was his a soul that is restless until it finds rest in God. How far he had come in this direction in the years before the war, and how fast he ripened under the strain, history well knows. Its dread responsibilities and the death of his boy Willie were the final factors in the result.

We behold in these, last years, a man of prayer, a man borne down by multitudinous duties, big and little, and worn by anxiety, who made the Bible a daily study, a study that began in the log cabin and was to end only when the great shadow fell upon the white house. And yet this man never had any connection with organized Christianity. He was not indifferent to public observance, being a regular attendant when in Washington. It was noticed of Gladstone that when the prime minister on a certain day during the cabinet crisis, perhaps it was in Lent, he attended church three times. On the Sunday, the day of the battle of Pittsburg Landing, a time when the war department knew what was in progress, and the people did not, Lincoln was in his usual place at Dr. Sunderland's church. He came late he was plainly anxious, and he sat in the service kept running his long fingers through his hair, as he used to do when troubled. Perhaps he heard little of the sermon. Nevertheless, he was in church on the day appointed for public worship.

Had Lincoln outlived the war, it is possible that he might, like Jackson, have united with some church in the quiet of his days, but the fact remains that he would have been hard put to it to find a church of his vicinage to whose articles he could have given the proper assent, so many and so minute are the ordinary creedal statements and so precise was Lincoln's method of thought. Lincoln's difference with the churches was intellectual. In purpose, in heart, he was at one. He used no supercilious criticism. He probably took church people, not as salaried, but as sinners, trying to help each other to be better. It was their too much theology that kept him from a formal identification of himself with their body. The lesson and perhaps the result, to the churches from the Lincoln cult will be to simplify their statements of belief. There is a simplicity that accompanies greatness. Such was the simplicity of Lincoln and such was the simplicity of the church's belief in the days of its early power, and it still conditions successful moral and religious movement. Of such simplicity Christianity stands in need as in its quiet penetration into the soul of man.

"All men of sense have the same religion," observed a modern philosopher. "And what is it?" he was asked. To which he replied, "That is what men of sense never tell." There is considerable justification for this view in the fact that it is so difficult to ascertain the exact religious belief of many distinguished personages whose opinions and sentiments in all other respects are well known. Lincoln, for instance, has been more talked and written about than any other man of the century, and yet the question of his religion continues to be a source of eager and persevering controversy. There is so little doubt or concealment with regard to his general convictions and tendencies that his one mystery assumes a far interest and importance. His nature was so frank and his integrity so pronounced—he lived so close to the people and spoke so freely upon other subjects—that it seems a wonder that he never definitely identified himself with any particular class in the vital matter of religious theory and affiliation. An opportunity is thus afforded for people of different sects, and of no sect at all, to claim him as a practical believer in their respective kinds of faith; and this chance has been industriously improved. It is possible to fit his admirable character to any scheme of moral excellence, and his moods were so various that they harmonized in turn with almost every prevailing form of spiritual thought and feeling.

The records do not show that Lincoln received any special religious instruction in his youth, though his mother was a devout woman in her way, and a frequenter of camp-meetings, where vigorous shouting was recognized as the best proof of piety. Her temperament inclined to sadness, her health was frail, her domestic duties were exacting, and it does not appear that she devoted much time to the moral training of her children. When she was about to die, she called them to her bedside and charged them to be good to one another, to love their kindred, and to live in the fear of God; then she turned to her burial by the neighbors, without any religious ceremony; but a few months later an itinerant preacher, who had known her before her marriage, happened into the settlement, and delivered a funeral sermon over her grave, speaking of her as a good Christian and a faithful wife and mother. The father was dull and shiftless, and fond of hunting and fishing, and his domestic influence was imperceptible. He could neither read nor write at the time of his marriage, but his wife taught him to write his name, and to spell his way through an occasional chapter in the Bible. In point of religion, he followed the Free-Will Baptists, then the Presbyterians, and then the Christians, or Campbellites, in which faith he is supposed to have died, but there is nothing to indicate that his example or teaching made any impression upon the character of the son who was destined to play such a conspicuous and memorable part in modern history.

Lincoln was only ten years old when his father married a second wife. The step-mother proved to be exceptionally kind and affectionate, and the boy soon became much attached to her. There is reason to believe that she loved him the same as if he had been her own child, and he bore frequent testimony in after life to the value of her counsel and discipline. She is described as a tall, handsome, agreeable, charitable and industrious woman, of better stock than Lincoln's parents. Her appreciation of the usefulness of education led her to make a way for young "Abel," as she called him, to attend school, and she herself taught him writing and helped him with his other studies. But it is not recorded that she paid any special attention to religion. She was not a church member, and did not manifest a preference for any one of the different sects; but she lived an exemplary life in all respects, and required her children to do what was right, not only as a matter of principle, but also because it was most profitable. Her neighbors and friends habitually deferred to her superior judgment,

and all her impulses were generous and wholesome. She was of that noble type of steadfast and self-sacrificing frontier women who rendered services equally as valuable as those of the other sex. It was the dreary lot of the wives of the first settlers to be isolated from the conveniences and enjoyments of society, and to be burdened with tasks that tested both their mental and physical powers to the utmost; but they never flinched and rarely complained. The present great empire of the West, with its manifold appliances of comfort and happiness, is more indebted to them than it knows, or cares to acknowledge. They had an important mission, and they fulfilled it with a degree of fortitude and intelligence that the historians have not yet fully commemorated.

When Lincoln reached manhood he began studies that were familiar with the legends and fables of reading, it was as if he were reading "Esop's Fables," "Pilgrim's Progress" and the few other books that came in his way; but he took little or no interest in religious services or discussions. The sermons that he heard from time to time, preached by common-place exhorters, were not calculated to commend theology to his attention, or to stimulate his moral emotions and proclivities. As a matter of fact, there was very little religion in the early civilization of the West. The people were generally illiterate, superstitious and more thoughtful of material than of spiritual considerations. They had a practical and salutary code of morality, but it related chiefly to the affairs of this world. Their situation was such as to constantly admonish them of the necessity of strenuous manual exertion to keep the wolf from the door, and to avert natural dangers and overcome natural obstacles. They built a meeting house now and then in some lonely place, and gathered there once a month from distances of thirty or forty miles ostensibly for sacred purposes, but really to exchange friendly greetings and gossip about personal and family concerns. Thus religion was not so much a serious duty with them as a diversion, and it did not exert an exalted and dramatic influence in the shaping and development of society.

What little religious faith and sentiment the people possessed had been brought in mainly from Kentucky, and was curiously mixed with inconsistent precepts and practices. The Baptist creed predominated, and the Presbyterian or Protestantism, as it was then termed—came next. Some of Lincoln's relatives were Catholics, a fact due to intermarriage with descendants of the early Maryland Catholic settlers of Kentucky. The rude, hard life of the time, with the surrounding circumstances of primeval mystery and solemnity, tended to breed melancholy and to make fatalists. There was a general belief in the theory that all things were ordered in advance by a supreme overruling power, and that men were helplessly subject to conditions which they could neither modify nor understand. They gave credit to dreams and omens, and solved many a troublesome problem by substituting fancy and legend for fact and logic. Lincoln did not grow up amid those whimsical influences without absorbing much of their spirit. He was affected by them in a measure throughout his whole life. They were a part of his education, and contributed to the formation of his character. With all his greatness, he never quite outlived the impressions of his plastic period when he was receiving his elementary instruction and groping for knowledge of a distinct and conclusive kind. He was a fatalist always, and foresaw in a dream the tragic and pathetic stroke of destiny that took his life just as he reached the summit of his fame.

During his residence at New Salem, where he was alternately clerk, postmaster and surveyor, he read the influential writings of Paine, Volney and Voltaire, and it is not to be doubted that they made a considerable impression upon him. Their literary style was new to him, and he found much intellectual enjoyment in it. He had never thoroughly investigated the evidences of Christianity, and so was not prepared to discover the weak places in the criticisms and arguments of

these skillful controversialists. To what extent he afterward satisfied himself of their unsoundness we can not certainly know. According to his law partner and biographer, Herndon, he prepared an essay in which he sought to prove that the Bible was not inspired, and that Jesus was not the son of God, which was read and discussed in the village store, and then burned by one of his friends to prevent him from publishing it, and several years later, when he was told by the same authority, he was in the habit of reading from the Scriptures to his professional associates, and combating some of the familiar propositions of theology. But that was while he was still a comparatively young man, it is proper to remember, and, at the most, the testimony does not show that his skepticism ever took the form of hostility to the fundamental principles of Christianity. He was careful to explain, when urging technical objections to given doctrines, that he believed in the Fatherhood of God and the brotherhood of mankind, and in a superintending Providence which ruled the universe by means of fixed laws, and for wise and beneficent purposes; and as he grew older this view gradually acquired an increased antagonism to luddism, strictly speaking.

"When I do good I feel good, when I do bad I feel bad, and that is my religion," he said in those days of his alleged repudiation of the Christian faith. The idea of eternal punishment, even for the worst sins, was obnoxious to his sense of mercy and propriety, and it is not likely that he ever accepted it. Herndon insists that he did not believe in a personal God, but his own letters and speeches clearly indicate that he did. Writing to his half-brother in 1851 concerning the approaching death of their father, he said: "I sincerely hope father may yet recover his health; but, if at all events, tell him to remember to call upon and confide in our great, and good, and merciful Maker, who will not turn away from him in any extremity. He notes the fall of a sparrow, and numbers the hairs of our heads, and he will not forget the dying man who puts his trust in him. Say to him that if it be his lot to go now he will soon have a joyful meeting with many loved ones gone before, and where the rest of us, through the help of God, hope ere long to join them." He would surely not have written in that way if he had felt that there was no personal God. Neither would he have written so warmly if he had been doubtful about any of the other vital truths of Christianity, for he was not an insincere man, and did not trifle with any serious question. He was not then—perhaps never—a technical Christian; but such a letter, inspired by such a cause, must be regarded as a reasonable assurance that he was far from being an infidel.

It is to be recalled that in his first speech in the celebrated contest with Douglas, he referred to "one of the admonitions of our Lord," and distinctly characterized Jesus as "the Savior." That was not an accident, we may be sure, and no one will dare say that it was hypocrisy. In most of his speeches during that campaign he made it a point to emphasize the fact that slavery was a monstrous sin in the sight of a just and compassionate God, and therefore deserving of the reprobation of all Christian citizens. When he accepted the nomination for the presidency in 1860, he reverently implored divine assistance in the work of justifying the confidence and meeting the expectations of his fellow-countrymen. A short time before the election he was shown a list of ten voters of Springfield, from which he ascertained that nearly all of the ministers were opposed to him, when the thing for which he mainly stood was hostility to the buying and selling of men, women and children. "Their own Bible is against them!" he bitterly exclaimed. "Christ is against them! They say with Douglas that they do not care whether slavery is voted up or voted down. But care—and God cares!" Again, when leaving home for Washington, he said to his assembled friends and neighbors: "I go to assume a task more difficult than that which devolved upon Washington. Unless the great God who assisted him shall be with me, I must fail; but if the all-wise, all-potent, all-mighty arm,

that directed and protected him all guide and support me, I shall succeed. Let us all pray that the God of our fathers may not forsake us now. To him I commend you all, and ask with equal sincerity and faith that you will invoke his wisdom and guidance for me."

There is an abundance of testimony to the effect that after he entered upon the duties of the presidency, and the terrible trials and sorrows of the war ensued, the religious element of his nature came to be the controlling force in his philosophy of duty and responsibility. The records present repeated instances of almost childlike dependence upon a personal God for the strength to perform the most difficult and important service that had ever been required of an American President. For example, Gen. Fussling relates that he was present when Lincoln called to see Gen. Sickles in Washington the Sunday after the battle of Gettysburg, where the latter had lost a leg. Being asked if he had felt doubtful about the result at Gettysburg, Lincoln replied that he had not. "I will tell you why," he said, adding that he wished them not to speak of it, as people might laugh at him. "The fact is," he went on, "in the stress of the situation there, I went to my room and got down on my knees, and prayed to Almighty God for victory. I told him that this was his country and his war, and that we really couldn't stand another Fredericksburg or Chancellorsville. And then and there I made a solemn vow that if he would stand by you boys at Gettysburg I would stand by him. After that, I don't know how it was, and it is not for me to explain, but somehow or other, a sweet assurance crept into my soul that God had taken the whole thing into his own hands, and that we were bound to win at Gettysburg!" He paused, and there was silence for a few moments. Then he observed, asking again that nothing be said about it, "I have been praying to God for Vicksburg also. I have wrestled with him and told him how much we need the Mississippi, and how that great valley ought to be forever free, and I reckon he understands the whole business down there from A to Z." The fact was that Vicksburg had already fallen, but the good news had not yet been received.

The deeply religious tone of Lincoln's second inaugural is the thing that chiefly gives it rank among the foremost political papers of the age. It was delivered, as thousands will personally recollect, under peculiarly impressive circumstances. The early termination of the war was generally anticipated; and yet the issue was still regarded by many with grave misgivings, and nobody felt entirely sure that Grant would prove equal to the stupendous and critical task in which he was engaged. Lincoln had been re-elected in spite of fierce criticism from Republicans as well as Democrats, and the occasion was in every aspect a most solemn and significant one. "He seemed more the saint and prophet than a President," says one who stood near him while he spoke, in a firm and clear tone, with a touch of infinite sadness. "Fondly do we hope, fervently do we pray," he said, "that this mighty scourge of war will soon pass away. Yet if God wills that it continue until all the wealth piled by the bondsmen's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn by the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'" That was his answer to his critics and traducers; that was his expression of perfect faith in the God who had answered his prayers, and held up his hands through so much peril, distress and sacrifice.

This remarkable address is invested with special historical interest and value by the fact that Lincoln himself estimated it as the greatest of his productions. In a letter to Thurlow Weed, dated less than a month before his death, he said, "Every one likes a compliment, and I thank you for yours on my little notification speech and on the recent inaugural address. I expect the latter

to wear as well as, perhaps better than, anything I have produced; but I believe it is not immediately popular. Men are not flattered by being shown that there has been a difference of purpose between the Almighty and them. To deny it, however, in this case, is to deny that there is a God governing the world. It is a truth which I thought needed to be told, and, as whatever of humiliation there is in it falls most directly on myself, I thought that others might afford for me to tell it." The man who wrote those words may have come short of being an orthodox Christian, but he certainly did not indulge in what has been called "the luxury of going without religion." He was manifestly not an infidel, in other words, but a firm believer in the power and goodness of God, in the direct interposition of Providence for the promotion of right and noble purposes, and in those simple virtues of personal integrity, fidelity and charity which are, after all, the best practical fruits of Christianity.

LINCOLN'S CHRISTIANITY

MUCH interest has recently been evinced in the question as to whether Lincoln could properly be called a Christian. Dr. Lyman Abbott, whose views we quoted in THE LITERARY DIGEST, December 22, defined his religious position as "agnostic." Gen. Horatio C. King, in an article in *The Christian Work and Evangelist* (New York), now asserts that Lincoln, in all respects save that of church membership, was a Christian. "If it is necessary to be a church member in order to be a Christian, then he was not a Christian," says General King, "but judged by other standards, by his conduct, by his exalted ideals, by his humanitarianism, his love for his fellows, his conscientious devotion to Christian principles, and his regular attendance upon church worship, then he was a Christian."

Lincoln's only published utterance concerning church membership is quoted by the writer to show the simplicity of his faith:

"I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their Articles of Belief and Confession of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church I will join with all my heart and all my soul."

General King continues to make citations showing the sincerity of Lincoln's devotion:

"He was not a communicant in any church, tho, while a resident in the White House, he was a regular attendant at the New York Avenue Presbyterian Church, of which the Rev. Dr. Gurley was pastor. That he was sincerely devout in his belief and professions, his frequent letters and addresses clearly show. They bear, say his biographers, the imprint of a sincere devotion and a steadfast reliance upon the power and benignity of an overruling Providence." Let me cite a single example:

"When I left Springfield I asked the people to pray for me: I was not a Christian. When I buried my son, the severest trial of my life, I was not a Christian. But when I went to Gettysburg, and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ. I do love Jesus."

2125 Maines River

religious believers have come into question. The public is the solution now than it was a writer in the New York Sun several columns with his speculations and the upshot of it all is that Mr. Lincoln was, like other men, of more or less unfixed religious beliefs. There were times in his life when, seemingly, his views were at variance with all the accepted views of the Christian religion. His early law partner, Mr. Herndon, has left the statement that at one time Lincoln wrote a "free thought" book and started to publish it. He submitted the question finally to an old and valued friend, who thoughtfully consigned the young man's work to the fire. The correspondent of the New York Sun who has dragged this question from its resting place says that it is to be regretted that Mr. Hill took the course he did. He thinks the work would have been an interesting one at the present time.

What a foolish contention on the part of an intelligent man. If Abraham Lincoln at 20 odd years of age had published his alleged "free thought" book, he would never have been heard of in American statesmanship. Nobody at this time would have cared for his book—his very name would probably have never graced American history. Had he published the book, he would have ended his political career then and there. The men of the ante-war period were not good infidels. They had not learned to take the philosophic view of life and destiny. Free thought, so-called, was something dreadful to those men and women, much more dreadful than it is to the men and women of the present time. The Bible was associated with their lives, with their political beliefs and with their aspirations. Even to-day the author of a "free thought" book might have a hard time getting elected to even a state office. Col. Ingersoll could not be elected governor of Illinois, though he may have abilities large enough to be president of the United States. The voters who are themselves non-believers care less about these matters than do the voters who are believers. The former are more liberal. Abraham Lincoln, the author of an attack on orthodox religion, would have been a sorry spectacle in the presidential contest of 1860. How many are there who believe his candidacy would have withstood the attacks that would have been made on him had the foolish book which Mr. Hill consigned to the fire for him been published.

But it is not just to Lincoln to judge his religious views by a book, of which whose existence there is even some doubt. Young men often have such thoughts as Lincoln is alleged to have written into the book in question. Thousands of them have gotten over them and found it more comforting to return to the old faiths, in spirit if not in letter at least. Infidelity belongs to a certain period of most men's lives. After while they tire of negations and seek for something that is positive, and they generally find it in the beliefs of their fathers and mothers. Mr. Lincoln no doubt had that same experience. All his state papers bear the stamp of deep religious feelings. Whether he was strictly orthodox or not we do not care. It is enough that he was religious. That he was that no man can gainsay, no man who has read the writings of the martyred president. There is evidence that in the stress of the great times of the war, like Washington during the revolution, he actually got down on his knees and asked for help. No man could do that even under stress if he did not have the religious emotions highly developed.

Was Lincoln religious?

Was Lincoln religious? Did he believe in God? Did he look up in time of trouble? Was his God the Christian's God, and not a mere oversoul?

These questions recur almost daily during the present Lincoln celebration. This newspaper has received a dozen or more letters requesting answers to them.

No man can read the life of Lincoln without being impressed with his deeply religious character. As his great task grew ever heavier, his faith in a Divine Providence grew ever stronger. He drew consolation from it in the darkest hours of his own as well as of the nation's life. He believed, he prayed and he was comforted even when others despaired.

This is no mere inference from the general trend of his career, though that would sufficiently support it. It is his own direct, unequivocal testimony. He bore witness to this all-sustaining faith in his private correspondence and private conversations and in his public message to Congress, *CHICAGO*

"I feel that I cannot succeed without the divine blessing, and on the Almighty I place my reliance for support." There we have Lincoln's faith expressed in Lincoln's words, *21st Dec 1862*

It takes men of religious conviction to do the pre-eminent tasks of the world. It seems as if a man with enormous public responsibilities must have an abiding sense of a Divine Providence which insures the ultimate triumph of right. Otherwise it is too difficult for him to find the strength to struggle on, with hope and faith undimmed, through darkness and discouragements. No man without such a sense could find his highest aim in laboring consciously for the future for the generations yet to be born and the years that will consign him to forgetfulness, *21st Dec 1862*

We see this illustrated in men like Bismarck, Von Moltke, Emperor William I., the trio who accomplished the greatest constructive work in Europe for centuries. United Germany was built in fervent faith. The belief that God was with him, that he was the instrument of Divine Providence in doing a necessary work, was with each of these three great Germans from the beginning to the end.

We see the same condition illustrated in Gladstone, the greatest English statesman of recent times. If there is any service a statesman can render, next to saving his nation, it is the elevation of the nation's political ideas. Gladstone did that for England. He made political questions moral questions. Gladstone's greatest constructive work sprang palpably from his religious character.

But we see these things best illustrated in the case of Lincoln. Upon him was laid the burden of maintaining not only national unity, but human equality. His was a work for which there was no precedent in the Republic. He undertook it in the midst of public doubt and performed it in the face of manifold discouragements. He found the strength for it in faith; and upon that faith, as on a rock, he built the glorious structure of a free, a reunited nation.

THE RELIGION OF ABRAHAM LINCOLN

A discussion of considerable interest concerning Mr. LINCOLN as a religious man has recently been had between the Editor of the New York Sun and a correspondent. The Sun concludes the discussion by declaring in substance that Mr. LINCOLN was a devout believer in God and a man of prayer for the most important years of his public life.

Whatever views Mr. LINCOLN had on that subject when young will ever remain uncertain. It is probable that he was inclined to disbelieve in the divine origin of Christianity, and may have said or written some things against it, as thousands of Christian men, many of them afterward eminent both for faith and good works, have done in youth.

The only question of interest is, Was he a hypocrite in later years? Were his frequent references to God, the Bible, and religious denominations parts of a scheme to deceive the American people and secure their undivided support and confidence?

That question has interested us for many years, as the allegation that LINCOLN was an infidel has been made upon many an infidel platform and in pamphlets in which LINCOLN has been put in the vilest company as an opponent of religion of all kinds.

In the year 1885 General JAMES F. RUSLING publicly related an account of an interview with President LINCOLN at the sick bed of General SICKLES. He had narrated this event to us at his table a number of years before, and we urged him to publish it, which, though he related it publicly in 1885, did not appear in print until October, 1891. It elicited some controversy, but the general informed us that General SICKLES would undoubtedly remember it. We expressed the hope to him that in the series of war articles which he had contracted to furnish to THE CHRISTIAN ADVOCATE he would give it in full. This promise he fulfilled, for the first of that admirable series appeared in THE CHRISTIAN ADVOCATE of August 25, 1892, and the subject was ABRAHAM LINCOLN. This is the account as given by General RUSLING:

"The next time I saw Mr. LINCOLN was on July 5, 1863—the Sunday after the battle of Gettysburg. He had come down from the Soldiers' Home, with his little son, 'Tad,' to call on General DANIEL E. SICKLES, of New York, who had arrived in Washington that morning, with his leg off at Gettysburg. I also had called to see SICKLES (my corps commander then), and was there still when LINCOLN was announced. They shook hands cordially, if pathetically, and after many inquiries about the killed and wounded, and how the latter were faring, Mr. LINCOLN passed next to the fact of our victory at Gettysburg, and what MADE proposed to do with it. SICKLES, of course, answered him warily, as became so a true man and soldier, and got his side of the story of Gettysburg well into the President's mind and heart, and presently inquired whether he and the Cabinet had not been a little anxious about affairs there? Mr. LINCOLN replied

the Cabinet had, but he had not; and then went on to make candid confession, that in the very pinch and stress of the Gettysburg campaign he had gone to the Almighty in secret prayer. He said he told the Lord this was His country, and the war was His war, but that we could not stand another Fredericksburg or Chancellorsville; and that he then and there made a solemn vow with his Maker, that if He would stand by us at Gettysburg he would stand by Him; and then he added: 'And He did, and I will.' He said, after thus praying, he didn't know how it was, but somehow a sweet comfort crept into his soul, that God Almighty had taken the whole business there into his own hands, and we were bound to win at Gettysburg.

"Afterward, in the same interview, he added that he had also been praying over Vicksburg, because we needed it so badly in order to bisect the Confederacy and save the Mississippi to the Union, and he somehow had faith that GRANT was going to win down there too. He said he didn't want it repeated just then; some might laugh; but it was a solemn fact that he had prayed mightily over both Gettysburg and Vicksburg, and verily believed our heavenly Father was somehow going to take care of the American republic."

Sometime afterward, supposing that as soon as General RUSLING died, unbelievers, after their manner, would deny the whole story, we wrote to General SICKLES and received from him a response under date of March 2, 1891, inclosing a copy of a note he had written to D. A. LONG, D.D., of Yellow Springs, O.:

HOUSE OF REPRESENTATIVES, U.S.A.
WASHINGTON, D. C., March 2, 1891.

J. M. Beckley, D.D., (Dear Sir): Replying to your letter of the 24th ultimo, I have the pleasure to inclose a copy of a note sent to the Rev. D. A. Long today, replying to an inquiry identical with your own. I have been addressed so often on this subject that I am thinking seriously of having a reply stereotyped.

The Rev. Mr. Long asked permission to print my reply to his inquiry, to which I made no objection.

Sincerely yours,

D. E. SICKLES.

March 2, 1891.

The Rev. D. A. Long, D.D., J. L. D., Yellow Springs, O.—Dear Sir: Replying to your letter of the 24th ultimo, inclosing a newspaper cutting containing General Rusling's narrative of a conversation between President Lincoln and myself, when he visited me in Washington, soon after the battle of Gettysburg, early in July, 1863, I can only say, after the lapse of so many years, that I recall the general purport of what was said without undertaking to verify expressions or words used.

General Rusling is a truthful, intelligent, and trustworthy gentleman, and I have no doubt that he has conscientiously given a faithful report of what took place according to his recollection. If I was sure that General Rusling made a memoranda of the conversation at the time it took place, I would indorse his statement unhesitatingly; but if written recently and from recollection only, the narrative must be taken with some reservation as to phraseology at least.

My own impression is that President Lincoln expressed a devout confidence and trust in the success of the Union arms at Gettysburg, prayerfully inspired; and that he described his convictions in earnest and touching language, characteristic of him in grave moments. Sincerely yours,

(Signed,)

D. E. SICKLES.

This we sent immediately to General RUSLING. From General RUSLING we received the following reply:

TRENTON, N. J., March 10, 1894.

J. M. Buckley, D.D.—Dear Sir: In reply to yours of the 8th, I would say the conversation with President Lincoln and General Sickles took place July 5, 1863, precisely as narrated by me, but of course I do not pretend to give the exact phraseology. Doubtless it did not impress General Sickles as much as me, because he was an intimate of President Lincoln's, and often saw and talked with him, and also because he was then greatly suffering from his amputation, whereas it was my first full interview with President Lincoln, and naturally I studied him closely and all he said. Of course, I took no notes in his presence, but I wrote a letter to my father the same day, giving the facts briefly. He preserved the letter, and it is now in my possession. I repeated the conversation to others immediately afterward, and have since told it hundreds of times in private conversation, but never publicly until 1885. I think you urged me to write it out and give it to the public, but I am not positive. If you did not, many others did. In the fall of 1885, after the death of General Grant, there were memorial services held at Ocean Grove, at which Dr. Stokes, General Fisk, and myself made addresses, and in my address I gave the facts. The address was printed and I have a copy of it. In the summer of 1891, while at Ocean Grove, I had a conversation relative to it with Willis Fletcher Johnson, Associate Editor of the New York Tribune, and he urged me to send it to the Tribune. Accordingly I wrote it out roughly at Ocean Grove, one leisure day there, and after coming home in September or October, 1891, I rewrote it carefully and sent a copy to General Sickles for his consideration, requesting him to alter or amend as he thought best from his own best recollection of the facts. He returned it to me without altering a word, and said that while he could not recall the specific words, he still remembered the interview and some general idea of the conversation, and had no doubt my report was entirely correct. In October, 1891, I had occasion to make an address before the Young Men's Christian Association here, and as a part of my remarks read the whole paper, and submitted Mr. Lincoln to the young men as an example of a great Christian statesman. That same evening I happened to meet the Editor of the State Gazette here, and he asked me about my address, and I told him the substance of it, including the Lincoln conversation, and the next morning he had a half-column report in the Gazette concerning it, which presently went the rounds of the newspapers, and it now appears in Coffin's Life of Abraham Lincoln. In November, 1891, I sent it to Mr. Johnson, aforesaid, of the New York Tribune, and it appeared in full in the Tribune Nov. 23, 1891. I gave all the facts and circumstances and language there *ipsissima verba*, as nearly as I could possibly recollect, and that is as reliable as it is possible for the human mind to make anything. I gave his exact words to the best of my recollection, and I firmly believe they were his exact words in the main, and wholly his in substance. I had not any cause to do otherwise. I was moved only by a desire to fix what seemed to be an historic conversation, that might be deemed of value in the future, and first and last I wrote the article three times before finally dispatching it to the Tribune, testing my recollection in every possible way. Afterward I condensed the statement and embodied it in my article on Abraham Lincoln, which you printed in your CHRISTIAN ADVOCATE August 25, 1892. I have omitted to state that in April, 1892, I had a personal conversation with General Sickles about the matter at Jersey City during a reunion of the Second New Jersey Brigade there, and I went over the conversation item by item; and while he could not, of course, remember the exact phraseology, yet he again said he well remembered the interview and conversation generally, and had no doubt of the correctness of my report.

Very truly your friend,

JAS. F. RUSLING.

To our knowledge General SICKLES, having refreshed his memory, recently on several occasions told the story himself in public, in particular at the annual dinner of the Loyal Legion of Washington, on Feb. 12, 1895. It was reported in the Press of Philadelphia Feb. 23 by the regular correspondent. At the request of some of the general's comrades the story was given to the Press correspondent for publication:

I am getting to be a pretty old man, but before I die I want to tell of a meeting I had with President Lincoln shortly after the battle of Gettysburg. I desire to add it as a contribution to the memory of that grand man and as a refutation of the attempts to prove that Mr. Lincoln was not a firm believer in the Deity. I was brought to Washington badly wounded after the fight at Gettysburg. I was taken to rooms on F Street, where Mr. Lincoln called on me very shortly after he learned of my arrival. I appreciated his visit very much, and it was one of the many evidences of his kind heart and sympathetic nature. After he had talked to me a few minutes in his kind, gentle way I said to him:

"Mr. President, what of the future? Will we eventually put down the rebellion and restore the Union?"

"Well, general," he said, "until recently I sometimes had serious doubts, but I have them no longer. A few days ago I felt as if I could not do more than I had done, and that the brave men in the army had struggled long and patriotically, but success seemed as far away as in the beginning of the war. We had had our defeats as well as our victories, and the future looked gloomy. With this feeling weighing me down, I went to my closet, and on my knees I prayed to God for the success of our arms. I told Him from the depths of my soul how I had done all I could and all that human agency seemed capable of. I asked Him if it was His will to grant a speedy and successful termination of the war. I prayed thus for hours, and, general, the answer came.

"When I arose from my knees all doubt had fled. I have from that hour had no fear of the result. We have won at Gettysburg. We have not yet had a word from Vicksburg; but, general, be prepared for great good news when it comes. All is right at Vicksburg."

When Mr. Lincoln was about to leave he took my hand and said very tenderly: "General, you will get well." I replied: "I don't know about that; the doctors give me but little hope." In strong, earnest tones he replied: "I am a prophet today, general, and I say that you will get well, and that we will have glorious news from Vicksburg."

Several of my staff officers were present at this interview, but only one of them, General Rusling, of New Jersey, is still living. I relate this incident now because I want you all to know how the great and good Lincoln put his faith in God, the Ruler of the universe.

We have known General RUSLING since his youth, spent some years at the same preparatory school with him, and few among our acquaintances have a verbal memory of such extraordinary retentiveness.

It is not, however, to be supposed that the combined testimony of General SICKLES and General RUSLING will satisfy such a man as the Sun's correspondent.

Religious or Skeptic?

It is a well established fact that Lincoln was not attached to any religious organization and did not profess any special form of religion. But much controversy has of late been waged as to the extent to which he could be looked upon either as a Christian or merely as a believer in God. The non-Christian side of his thought is perhaps as emphatically set forth in the following as it is anywhere.

In a letter written from Springfield, Ill., Feb. 8, 1857, W. H. Herndon, Lincoln's law partner, said:

"Some time since I promised you that I would send a letter in relation to Mr. Lincoln's religion. I do so now. Before entering on that question, one or two preliminary remarks will help us to understand why he disagreed with the Christian world in its principles as well as in its theology. In the first place, Mr. Lincoln's mind was purely a logical mind; secondly, Mr. Lincoln was purely a practical man. He had no fancy or imagination, and not much emotion. He was a realist as opposed to an idealist. As a general rule, it is true a purely logical mind has not much hope, if it ever had any, in the unseen and unknown. Mr. Lincoln had not much hope and no faith in things that lie outside of the domain of demonstration; he was so constituted—so organized—that he could believe nothing unless his senses of logic could reach it. I have often read to him a law point, a decision, or something I fancied; he could not understand it till he took the book out of my hand and read the thing for himself. He was terribly, vexatiously skeptical. He could scarcely understand anything unless he had time and place fixed in his mind. I became acquainted with Mr. Lincoln in 1855, and I think I knew him well to the day of his death. His mind, when a boy in Kentucky, showed a certain gloom and unsocial nature, a peculiar abstractness, a bold and daring skepticism. In Indiana, from 1817 to 1830, it manifested certain qualities or attributes as in Kentucky; it only intensified, developed itself along those lines in Indiana. He came to Illinois in 1830, and after some little roving settled in New Salem, now in Menard county, the state of Illinois. This village lies about twenty miles northwest of this city.

How He Became a Skeptic.

"It was here that Mr. Lincoln became acquainted with the class of men the world never saw the like of before or since. They were large men—large in body and large in mind, hard to whip, and never to be fooled. They were a bold, daring and reckless set of men. They were men of their own minds—believed what they said. I became acquainted with men of great common sense. With these men Mr. Lincoln was thrown, with them he lived, and with them he moved and almost had his being. They were skeptics all—scorners some. These scoffers were good men, and their scoffs were protests against theology—loud protests against the followers of Christianity.

"They were present on all occasions when opportunity offered to debate the various questions of Christianity among themselves. They took the most honest and honest sense and on their own souls, and though their arguments were rude and rough, no man could overthrow their homely logic. They ridiculed all divines, and not infrequently made them skeptics—disbelievers as bad as themselves. They were a loyal, faithful, generous, social, true, and many set of people.

Reads Volney and Tom Paine.

"It was here and among these people that Mr. Lincoln was thrown. About the year 1834 he seemed to come across Volney's 'Ruins' and some of Paine's theological works. He at once seized hold of them and assimilated them into his own being. Volney and Paine became a part of Mr. Lincoln from 1834 to the end of his life. In 1835 he wrote a small work on 'Infidelity' and intended to have it published. The book was an attack upon the whole grounds of Christianity, and especially was it an attack upon the idea that Jesus was the Christ, the true and only son of God, as the Christian

world contends. Mr. Lincoln was at this time in New Salem, keeping store for Sarel Hill, a merchant and postmaster of that place. Lincoln and Hill were very friendly. Hill, I think, was a skeptic at that time. Lincoln, one day after the book was finished, read it to Mr. Hill—his intimate friend. He tried to persuade him not to make it public—not to publish it. Hill at that time saw in Mr. Lincoln a rising man and wished him success. Lincoln refused to destroy it—said it should be published.

"Hill swore that it should not see the light of day. He had an eye on Lincoln's popularity, his present and future success, and believing that if the book was published it would kill Lincoln forever, he snatched it from Lincoln's hand when Lincoln was not expecting it and ran it into an old fashioned tinplate stove, heated as hot as a furnace, and so Lincoln's book went up to the clouds in smoke. It is confessed by all who heard parts of it that it was at once able and eloquent; and if I may judge it from Mr. Lincoln's subsequent ideas and opinions often expressed to me and others in my presence. It was able, strong, plain, and fair. The criticisms from internal effects were sharp, strong, and many.

Doubts the Existence of a God.

"Mr. Lincoln moved to this city in 1837, and here he became acquainted with various men of his own way of thinking. At that time they called themselves free-thinkers, or free thinking men. I remember all these things distinctly for I was with them here and was one of them. In Lincoln here found other works, I think Gibbon, and others, and drank them in, he made no secret of his views, no concealment of his religion. When Mr. Lincoln was a candidate for our legislature he was accused of being an infidel. He never denied his opinions, or flinched from his religious views, he was a true man and yet it may be truthfully said that in 1837 his religion was low indeed. In his not sometimes deny it. He made me once erase the name of God from his speech. It was about to make in 1854, and he did this in the city of Washington to one of his friends. I cannot now name the man nor the place he occurred in Washington. It will be known sometime. I have the evidence and intend to keep it.

Content with Peter Cartwright.

"Mr. Lincoln ran for congress against the Rev. Peter Cartwright in the year 1847 or 1848. In that contest he was accused of being an infidel. He did not answer. He never denied the charge—would not—'would die first'. In the first place, he was too true to his own convictions to his own soul to deny it. From what I knew of Mr. Lincoln, and from what I have heard, and verily believe, I can say: First, that he did not believe in a special creation, his idea being that all creation was an evolution of the world; secondly, he did not believe that the bible was a special revelation from God, as the Christian world contends, thirdly, he did not believe in miracles, as understood by the Christian world; fourthly, he believed in universal inspiration and miracle under law; fifthly, he did not believe that Jesus was the Christ, the son of God, as the Christian world contends; sixthly, he believed that all things, both matter and mind, were governed by laws universal, absolute, and eternal. All his speeches and marks in Washington conclusively prove the Law was to Lincoln everything—and speech interference, shams and delusions. I know whereof I speak. I used to loan him Theodore Parker's works; Emerson's and Emerson sometimes, and other writers; and I used sometimes read, and sometimes would not, as I suppose—may, know.

Objection to Popular Christianity.

"When Mr. Lincoln left this city for Washington I know he had undergone no change in his religious opinions or views. He had many of the Christian ideas in abhorrence, and among these was this one—namely: that God would forgive the sinner for a violation

of his laws. Lincoln maintained that God could not forgive; that punishment has to follow the sin; that Christianity was wrong in teaching forgiveness; that it tended to make a man sin in the hope that God would excuse, and so forth. Lincoln contended that the ministry should teach that God has a fixed punishment to sin and that no repentance could bribe him to remit it. In one sense of the word Mr. Lincoln was a Unitarian; and in another sense he was a Unitarian; but he was a theist, as we now understand that word; he was so fully, freely, unequivocally, and openly when asked for his views. Mr. Lincoln was supposed by many people in this city to be an atheist, and some still believe it. I can put that supposition at rest forever.

Letter to His Brother.

"I hold a letter from Mr. Lincoln in my hand addressed to his stepbrother, John D. Johnson, and dated the 12th day of January, 1851. He had heard from Johnson that his father, Thomas Lincoln, was sick, and that no hopes of his recovery were entertained. Mr. Lincoln wrote back to Mr. Johnson these words:

"I sincerely hope that father may yet recover his health, but, at all events, tell him to remember to call upon and confide in one great, and good, and merciful maker who will not turn away from him in any extremity. He notes the fall of the sparrow and numbers the hairs of our head, and he will not forget the dying man who puts his trust in him. Boy to him that if we could meet now it is doubtful whether he would not be more painful than pleasant; but that if he has lot to go now, he will soon have a joyous meeting with many loved ones gone before, and where the rest of us, through the help of God, here are long to join them.

"A. Lincoln."

"So it seems that Mr. Lincoln believed in God and immortality as well as heaven—a place. He believed in no hell and no punishment in the future world. It has been said of him that Mr. Lincoln wrote the above letter to an old man simply to cheer him in his last moments, and that the writer did not believe what he said. The question is, was Mr. Lincoln an honest and truthful man? If he was, he wrote that letter honestly, believing it. It has to me the sound, the ring of an honest utterance. I admit that Mr. Lincoln, in his moments of melancholy and terrible gloom, was living on the borderland between theism and atheism—some quite wholly dwelling in atheism. In his happier moments he would swing back to theism and dwell lovingly there. It is possible that Mr. Lincoln was not always responsible for what he said or thought, so deep, so intense, so terrible was his melancholy. I maintain that Mr. Lincoln was a deeply religious man at all times and places, in spite of his transient doubts.

"I do not remember ever seeing the word Jesus or Christ in print as uttered by Mr. Lincoln. If he has used these words they can be found. He used the word God but seldom. I never heard him use the word Christ or Jesus, but to confute the idea that he was the Christ, the only and truly begotten son of God, as the Christian world understands it. The idea that Jesus carried the New Testament or bible in his bosom or boot to draw on his opponent in debate is ridiculous."

The Man of Sorrows.

EARLY in the January following Lincoln's election Judge Gillespie was in Springfield, and spent the night at Mr. Lincoln's home. It was late before the president elect was free, and then the two men seated themselves by the fire for a talk.

"I attempted," says Judge Gillespie, "to draw him into a conversation relating to the past, hoping to divert him from the thoughts which were evidently distracting him. 'Yes, yes, I remember,' he would say to my references to old scenes and associations; but in old time zest was not only lacking, but in old time place was gloom and despondency entirely foreign to Lincoln's character as I had learned to know it. I attributed much of this to his changed surroundings. He sat with his head lying upon his arms, which were folded over the back of his chair, as I had often seen him sit on our travels after an exciting day in court. Suddenly he roused himself. 'Gillespie,' said he, 'I would willingly take out of my life a period in years equal to the two months which intervene between now and my inauguration to take the oath of office now.' 'Why?' I asked. 'Because every hour adds to the difficulties I am called upon to meet, and the present administration does nothing to check the tendency toward dissolution.' 'Why,' he said, 'I have been called to meet a fearful responsibility, am compelled to remain here, doing nothing to avert it or lessen its force when it comes to me.'"

"I said that the condition of which he spoke was such as had never arisen before, and that it might lead to the amendment of such an obvious defect in the federal constitution. 'It is not of myself I complain,' he said, 'with more bitterness than I ever heard him speak, before or after. But every day adds to the difficulty of the situation, and makes the outlook more gloomy. Secession is being fostered rather than repressed, and if the doctrine meets with a general acceptance in the border states, it will be a great blow to the government.'"

"Our talk then turned upon the possibility of avoiding a war. 'It is only possible,' said Mr. Lincoln, 'upon the consent of this government to the erection of a foreign slave government out of the present slave states. I see the duty devolving upon me. I have read, upon my knees, the story of Gethsemane, where the Son of God prayed in vain because the cup of bitterness might pass from him. I am in the garden of Gethsemane now, and my cup of bitterness is full and overflowing.'"

Some idea of the heartrending experiences through which Lincoln went day by day for four years, which saddened his life and made his bitter cup run over, may be had from this account in a war time newspaper:

The president struck the little bell and a tall usher opened wide the door until the room was filled. Some of these petitioners were insolent beyond human endurance; some were ludicrous in their pompousness, displaying piles of letters of introduction, which the president, however, would not look at. They would, however, persist in their endeavors to make him look at such letters from such persons.

The president soon became exasperated as he listened to one and another in vain he shook his head and stamped his feet, and brought his hands violently down upon the table, telling them that he would not and could not listen to such petitions. They, with an assurance never to be imagined, would still go on.

Men with defiant faces, whining and pleading, and forward women, grasping his arms to arrest his attention. His patience with such rudeness was wonderful. If he expressed contempt for attentions, he also did not forget to respect modesty and real sorrow when he met them.

Again the little bell rang and again the room was filled. Those who had just gone out muttered their disgust for the good man who listened from early morning until late at night to people of every rank.

The authenticity of these notes is vouched for by the writer, whose good faith is well indorsed.

Often the president was grave to sadness. For hours in succession he expressed no

anger, no mirth. Petition after petition was presented in rapid succession. It was the same story of sorrow—of father, brothers, and husbands in prison, each pleading for theirs to be first released in the exchange of prisoners. Some had done ones dying in camp, they had done the lines; they were begging to go to them; hundreds had made the same request.

"O, let us go to them—only let us go!"

All Sorris and Conditions.

There were bands of poor, oppressed sewing women; stating their wrongs—peace commissioners and southern refugees.

Many times the president started to go to his room; but faced, faces, praising up the stairway stopped him as he was crossing the hall, and he went back again.

"Do, kind president, grant my request!"

The woman's voice was plaintive and large tears were falling, but she made no sound of crying.

"No, no, I cannot. I might grant such a request a thousand times a day. I can't turn the government inside out and upside down. I must do my duty—stern duty."

Nobody wants their friends drafted—nobody wants them taken as deserters. He should not have taken upon himself the appearance of a deserter. How do I know—how does the war department know—how does anybody know—that he did not intend to stay upon the boat where the soldiers found him? How does anybody know that he didn't think about his furlough being ended? I don't think I am sorry. Everybody ought to be sorry for those who do wrong. When he knew the laws, why did he break them? When he knew the penalty, why did he bring it upon himself? You plead for him and tell me how upright he is. That's all very well. It is easy for us to overestimate the goodness of those we love. You are his neighbor. It is kind of you to come so far and plead so strongly, but I can't—I can't do anything for you."

"Please, President Lincoln!"

"No, no, no, I can't—I won't—I won't!" and he sprang to his feet, but in an instant resumed his former position in his chair and leaned forward to snap the little bell.

"O, O!"

Her Pathetic Appeal.

It was a sound of intense grief, disappointment, and surprise, all mingled together. Coming up so from the heart as this peculiar sound did, it arrested the hand upon the bell, lifted the eyes that were glowing, and stern to the pleading face of the woman before him. Heavy were the lines upon her face—lines of care and sorrow; earnest were the tear dimmed eyes.

"Do, kind sir, consider my case a moment more—O, President Lincoln! Remember, you were poor once and—and—"

"Had no friends, do you mean?" he interrupted, almost scornfully.

"No—O, no—had a few friends—tried and true friends, who would never forsake you. Only one of them I know—one who is like a friend to you and to me. For his sake—for our dear Lord's sake—grant my petition!"

There was a striking solemnity in her whole attitude, and the president turned pale, his eyes misty, and then sadder, as he repeated slowly and reverently, "For our dear Lord's sake!"

"Here are \$300; it was made up by his neighbors. Couldn't you save him from an ignominious death, which he does not deserve? No, he does not deserve."

"Take back your money!" throwing away from him her extended hand. "Take it back. I do not want it."

Only an instant his hand and voice were raised, and then he resumed kindly:

"I shall not have your money, good woman; the war department will not have it. Take it back where you came from and you shall take back his release. Your petition shall be fully granted."

"O, President Lincoln, I believe you are a Christian. I thank God for it. I will pray every day for you with my whole heart."

"I have need of your prayers; I have need of all the prayers that can be offered for me."

"O Mr. Lincoln, that is the Christian spirit—that is faith in Jesus! O, let me hear you

say that you believe in him."

"I do," was the solemn answer. "I believe in my Savior."

And Still They Come.

And when she arose to depart the president also rose and opened the door for her, and led her through the outer room and across the hall to the head of the staircase, and shook hands, and said: "Good-by," and went back again to receive more and still more petitioners.

The last of these petitioners was a young girl of singular beauty.

"I cannot let you go down there," said the president, dwelling sadly on his words. "How can I?" he asked, looking up at the sweet face, so earnest and truthful, and the deep spiritual eyes trembling with heavy tears. "I cannot let you go, and I cannot refuse. What shall I do?"

"Let me go there," she pleaded. "I am not afraid. God will take care of me."

"I don't know—I don't know," he said. "Your faith is beautiful—but I don't know," he added with a low sad tone. Then, looking up sorrowfully, he continued: "There is not a woman down there."

"I know it," she answered, thoughtfully. "Are you not afraid—not the least afraid?"

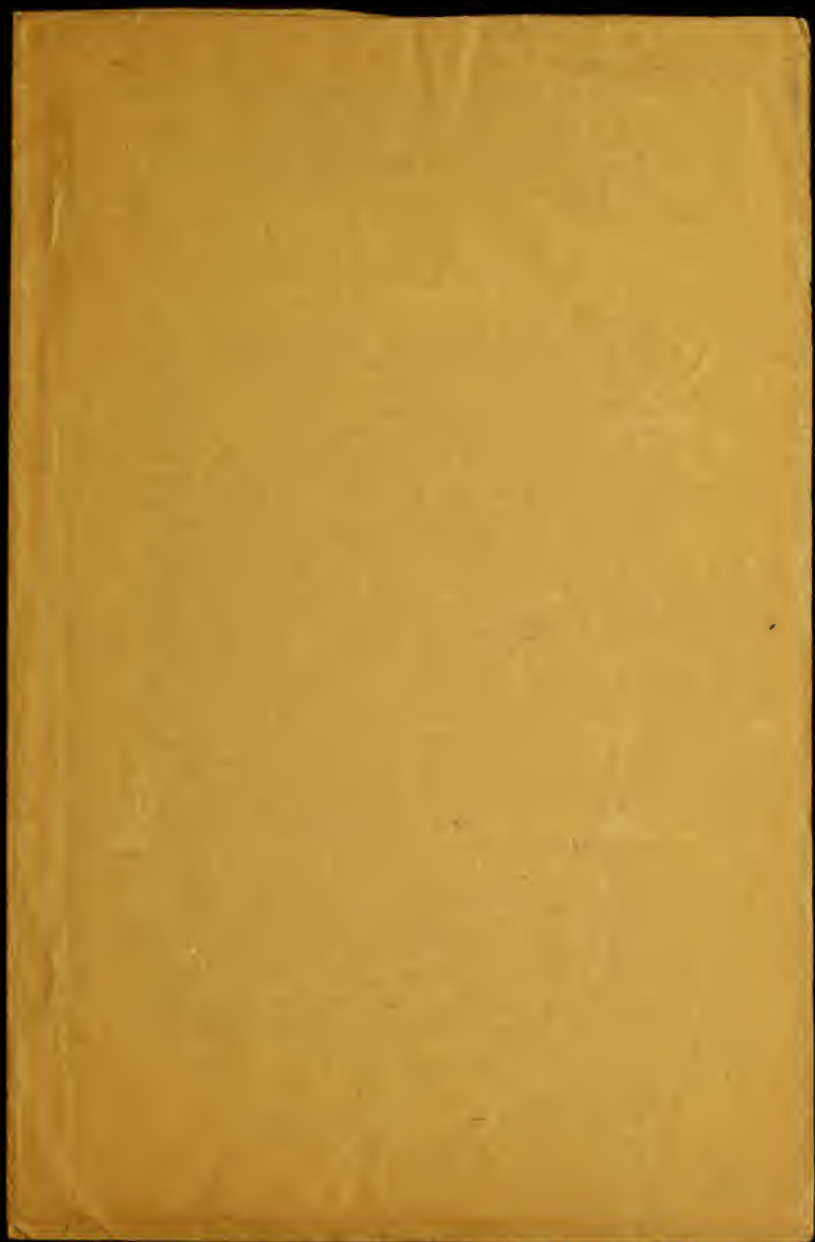
"No, sir. I am not afraid. I have trusted our Heavenly Father many times before, and he has never forsaken me."

"And he never will!" exclaimed the president, springing to his feet. "No, my child; he never will." And, drawing a chair close to the fire, he went on: "Come sit here, until you are quite warm. I will write you a pass. You shall go to your father."

Then, as though he felt pained at seeming inquisitiveness, he stopped suddenly, when just on the verge of asking something; but the interest he felt in the petitioner prevailed, and he asked if she was fully prepared for her journey.

"Yes, sir; I have plenty of money. If money could make the heart glad, I have enough; but I have no mother, and my father is perhaps dying. I cannot stay to get warm. Good-by, President—good, kind President Lincoln. I shall never see you again in this world; so shake hands with both of mine."

A moment more and she had gone.





From

The World's Sages, Thinkers, and Reformers.

Being biographical sketches of distinguished Teachers, Philosophers, Innovators, Skeptics, Infidels, Founders of new schools of Thought and Religion, Disbelievers in current Theology, and the most active Humanitarians of the world. By D. M. BENNETT, Editor of "The Truth Seeker." Cloth \$1; leather, red edges \$4; morocco, gilt edges \$4.50.

New York City

1873-1882.

ABRAHAM LINCOLN.

THE sixteenth President of the United States was born in Hardin County, Kentucky, February 12, 1809. His parents moved in the humblest walks of life and were extremely poor. His opportunities for acquiring an education were very scanty. His mother, a woman of considerable intelligence, taught him to read and write. When he was eight years of age his parents moved into Spencer County, Indiana, which was then very sparsely settled. Such chances as he had for acquiring learning he used to the best advantage in the winter season. In the summer he worked at clearing land, farming, etc.

At the age of nineteen, in company with another young man about the same age, he set out in a flat boat, containing a cargo of goods of considerable value, and bound for New Orleans. While floating down the Mississippi they were attacked by a thieving band of negroes, but they courageously beat them off and arrived safely at the port of destination.

In 1830 Abraham's father removed to Decatur County, Illinois, and the son was of essential service in establishing a new home. It was here he split the famous rails which caused him in after years, when running for the office of President, to be called the "Rail Splitter." During their first winter in Illinois, which was a very severe one, young Lincoln largely contributed to the support of the family by hunting. He was a good marksman, and game at that time was plenty.

The next two years he passed as a farm hand and as a clerk in a country store.

The Black Hawk war broke out in 1832, and young Lincoln enlisted in it and served creditably till the close. Upon his return home he ran for the Legislature, but failed of an election. He tried store-keeping but did not win success thereat; then having learned something of surveying he worked for three years as surveyor in the employ of the government.

In 1834 he was elected to the Legislature and soon took up

the study of the law, and was admitted to the bar in 1837, whereupon he removed to Springfield, Ill., and commenced practice. He rose rapidly in his profession, to which he closely applied himself, and was elected to a second term in the Legislature. In 1844 he canvassed the State of Illinois in behalf of Henry Clay, who ran for President of the United States. In 1847 he was elected to the lower house of Congress, the only Whig from that State in Congress. He served a single term. In 1848 he canvassed his State for General Zachary Taylor, who was elected President. In the next year he was an unsuccessful candidate for a seat in the U. S. Senate.

The repeal of the Missouri Compromise created a great excitement in the entire country, and carried Illinois over to the Whigs, or rather to the Republican party which grew out of the Whig party. Lincoln had much to do in this revolution, and gained a wide reputation as an effective stump-speaker. In 1856 he was brought before the first Republican Convention and was prominently named as candidate for Vice-President with John C. Fremont. In 1858, as Republican candidate for the U. S. Senate, he canvassed the State with Stephen A. Douglas. The canvass was a most animated one and attracted great attention in all parts of the country. Judge Douglas was considered one of the ablest debaters in the country, but Lincoln acquitted himself with at least equal credit, although owing to the strength of Douglas' party he was elected to the office. The writer had the pleasure of listening to a part of this joint debate and of making the acquaintance of Mr. Lincoln.

During the next eighteen months Lincoln visited many parts of the country, delivering speeches of marked ability and power. In May, 1860, when the Republican Convention met at Chicago, he was on the third ballot chosen as its candidate for the presidency; and as the Democratic party was divided and had two candidates, Lincoln was elected on a plurality vote, receiving 150 electoral votes out of 303.

The election of Lincoln was at once made by the extreme pro-slavery agitators of the South a pretext for dissolving the Union, although he had repeatedly declared his intention not to interfere with the existing institutions of the South. A month before he was inaugurated six Southern States withdrew

from the Union, met in convention and framed a constitution for a new and independent confederacy.

The President-elect left his home in Springfield for Washington Feb. 11, 1861, and proceeded thither by a circuitous route, delivering short pithy addresses at different points. The writer heard him at Cincinnati. He was informed at Philadelphia that a plot had been laid to assassinate him before he reached the seat of government, and it has been stated as a fact that at Baltimore he took a train he was not expected to take, and proceeded to the Capitol in the disguise of a Scotch cloak and cap. On the fourth of March he was duly inaugurated in the presence of an immense assemblage.

Upon assuming the reins of government he found a very discouraging state of things. Seven States had taken themselves out of the union, and others were preparing to follow. The credit of the government was low and the general confidence in its perpetuity was greatly shaken. The army and navy were small and much scattered over our wide domain; and through the treachery of public officials of the preceding administration the public arms and forts were in many instances placed in the hands of the rebels. No President ever before took the control of the government under circumstances so discouraging: still Lincoln was cheerful and hopeful. Even on the 14th of April, 1861, when the bombardment and capture of Fort Sumter by the Confederate army roused the North to intense action, though he issued a call for 75,000 volunteers, it was seemingly with a faint idea that they would be needed.

We cannot take the room to notice the details of the three years' war that followed, commencing with the defeat at Bull Run, and ending with the surrender of Gen. Lee at Appomattox. The struggle was a long and bloody one. Many of the most thoughtful heads of America inevitably felt misgivings and anxieties as to the final result. No one had greater care or greater anxiety than had the man at the head of the government.

For eighteen months the war was continued with the view of retaining, undisturbed, the institution of slavery; but at length the necessity of destroying that institution broke upon the minds of the President and his Cabinet. On the 22d of

September, 1862, Lincoln issued his famous Emancipation Proclamation, by which, as a war measure, four millions of slaves were declared free, and the baleful institution of African slavery was brought to an end in this country. In his message to Congress the President used this language: "In giving freedom to the slave, we assure freedom to the free, honorable alike in what we give and what we preserve. We shall nobly save, or meanly lose, the last best hope of earth. . . . The way is plain, peaceful, glorious, just,—a way which, if followed, the world will forever applaud, and God must forever bless."

In 1864 Lincoln was reelected for a second term. At the time of his second inauguration the complete triumph of the federal authority over the seceded states was assured. The last battles had been fought, and war had substantially ceased. The President was looking forward to the more congenial work of pacification and reconstruction. How he designed to carry out this work may be inferred from the following remarks from his second inaugural: "With malice toward none, with charity for all, with firmness in the right, let us strive on to finish the work we are in; to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and his orphans, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Unfortunately the kind-hearted Lincoln was not to carry out the work of reconstruction to which he looked forward with such bright anticipations. But a little more than a month after his second inauguration, on the fourteenth of April, 1865, the hand of an assassin was raised to take his life. John Wilkes Booth, an actor and a reckless conspirator, governed by a wicked and foolish motive, approached him stealthily while he was witnessing a play in a theater, in a private box, and sent a bullet into his brain, and the President was rendered unconscious; he lived several hours, when he breathed his last, more affectionately loved by the people of America, and more extensively respected by the entire civilized world than any man who had filled the Presidential chair, Washington not excepted.

His genial kindness, his large-hearted sympathy, his untiring love of country, and his unfaltering desire to see her

triumph over her foes, and to see the entire country united in the bonds of unity, endeared him most fondly to all who became acquainted with him. He went down to his grave loved and honored, as scarcely ever a man had before been honored and loved.

The funeral honors bestowed upon the murdered President were grand and imposing. His body having been embalmed, was taken in state to his home in Springfield, Illinois, passing through the various cities on the way. The entire route was lined with mourners who pressed forward to pay their respects to the dead President.

Honesty was the leading principle of Mr. Lincoln's life. In his law practice he would only undertake such causes as he believed were founded in justice and right. Such clients as had cases that he deemed unjust or dishonest he turned over to other lawyers. So well known was Lincoln's strict integrity that for many years, while he still lived in Springfield, he was called by the familiar name of "Honest Old Abe," and by this cognomen he was known far and near. It may be safely asserted that a more honest lawyer than Abraham Lincoln never practiced in the courts of the United States.

Upon the subject of religious belief there is some diversity of claims. All his friends and acquaintances readily admit that in early manhood and middle age he was an unbeliever, or a Deist. In fact, he wrote a book or pamphlet vindicating this view. His most intimate friends that knew him best, claim that his opinions underwent no change in this respect; while a certain number of Christians have, since his death, undertaken to make out that he had become a convert to Christianity. A Rev. Mr. Stuart, who at one time preached in Springfield, a Rev. Mr. Reed, and another disreputable party named Lewis, have written letters and made statements to the effect that Mr. Lincoln acknowledged to them that his mind had changed upon the subject of religion, and that he had become convinced of the truth of Christianity. Unfortunately, however, for the truth of the statement, these gentlemen are not credible witnesses. Two of them, at least, would not be believed under oath by those who know them, and their statements disagree very widely as to the time when Mr. Lincoln made these admissions.

One has it that it was as far back as in 1849 and another as recent as in 1863 when he lived in Washington.

When the contradictory character of the evidence is taken into consideration, together with the fact that his nearest and most intimate friends who would be most likely the ones to know of Mr. Lincoln's change, had any such taken place, the uncredibility of the asserted change is easily appreciated. His law partner, W. H. Herndon, who knew him intimately from 1834 until his death, has testified that Mr. Lincoln was a positive unbeliever in Christianity, the divinity of Jesus, and all supernatural religion; and denies that his views upon these subjects underwent any change up to the time of his leaving Springfield. He was in the office with him almost constantly, had his full confidence, and certainly had a good opportunity for learning the fact if any change in Lincoln's views had taken place.

In regard to any subsequent change in Mr. Lincoln's views, his beloved and intimate friend, and private secretary in Washington, John G. Nicolay, is a very competent witness. In a letter to W. H. Herndon, Esq., he used this language: "Mr. Lincoln did not, to my knowledge, change his religious ideas, opinions or beliefs from the time he left Springfield to the day of his death."

Mrs. Lincoln also made a similar statement when she visited Springfield after the President's death. She declared that Mr. Lincoln never thought of the subject of Christianity. She said one of Mr. Lincoln's maxims, and which he frequently used, was, "What is to be will be, and no prayers of ours can arrest the decree," which effectually sets aside the Christian idea of the efficacy of prayer.

In addition to these proofs may be added the positive statements made by Schuyler Colfax in a lecture he delivered on Lincoln, under the auspices of Sela Lodge, No. 24, I. O. G. T., in Hanson Place Methodist Church, Brooklyn, N. Y., March 25, 1876, and which was also delivered in other localities. That he is a respectable Christian authority cannot be denied. He examined Mr. Lincoln's political character, his ability as a statesman, his patriotism and intense love of country, his patience, his simplicity of character, and his great love of humor. These all come in for full consideration. He described

how the mental burdens which weighed upon Mr Lincoln's mind depressed him and made him gloomy at times, and which state of mind was often indicated by his careworn features. He also related several amusing anecdotes of Mr. Lincoln. Upon the subject of Mr. Lincoln's religious views he expressly said, while Mr. Lincoln possessed a marked religious nature and much fervidness of feeling, he was not a believer in the Christian religion. He stated that he had held conversations repeatedly with Mr. Lincoln upon the subject and knew his sentiments well. This evidence must be taken as conclusive.

Abraham Lincoln was eminently an honest and good man, and these excellent qualities in his character certainly did not proceed from any faith or confidence in Christian or Pagan dogmas. He was one of nature's true noblemen, whose good acts and whose commendable conduct did not arise from any supposed fealty to antiquated errors and superstitions.

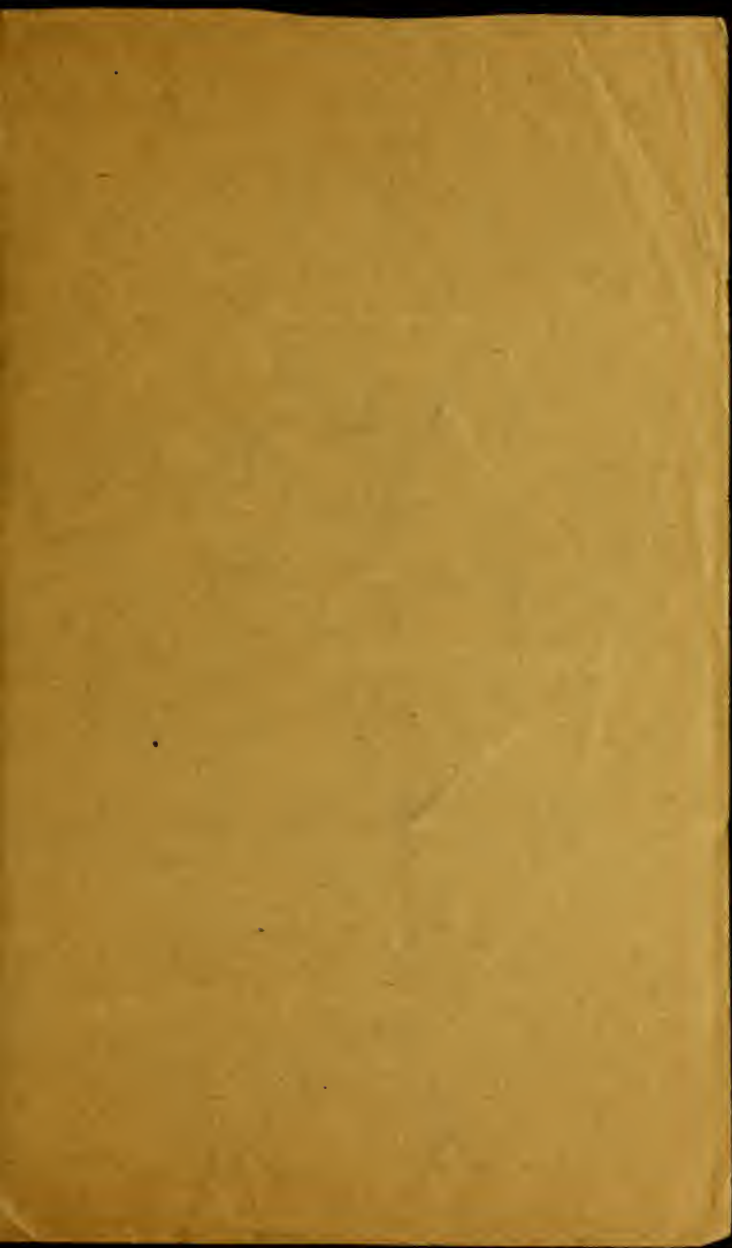
In Henry J. Raymond's "Life of Lincoln" he made this estimate of the noble Illinoisan: "He maintained through the terrible trials of his administration, a reputation, with the great body of the people, for unsullied integrity of purpose and of conduct, which even Washington did not surpass, and which no President since Washington has equaled. He had command of an army greater than that of any living monarch; he wielded authority less restricted than that conferred by any other constitutional government; he disbursed sums of money equal to the exchequer of any nation in the world, yet no man, of any party, believes him in any instance to have aimed at his own aggrandizement, to have been actuated by personal ambition, or to have consulted any other interest than the welfare of his country and the perpetuity of its republican form of government. This of itself is a success which may well challenge universal admiration, for it is one which is the indispensable condition of all other forms of success."

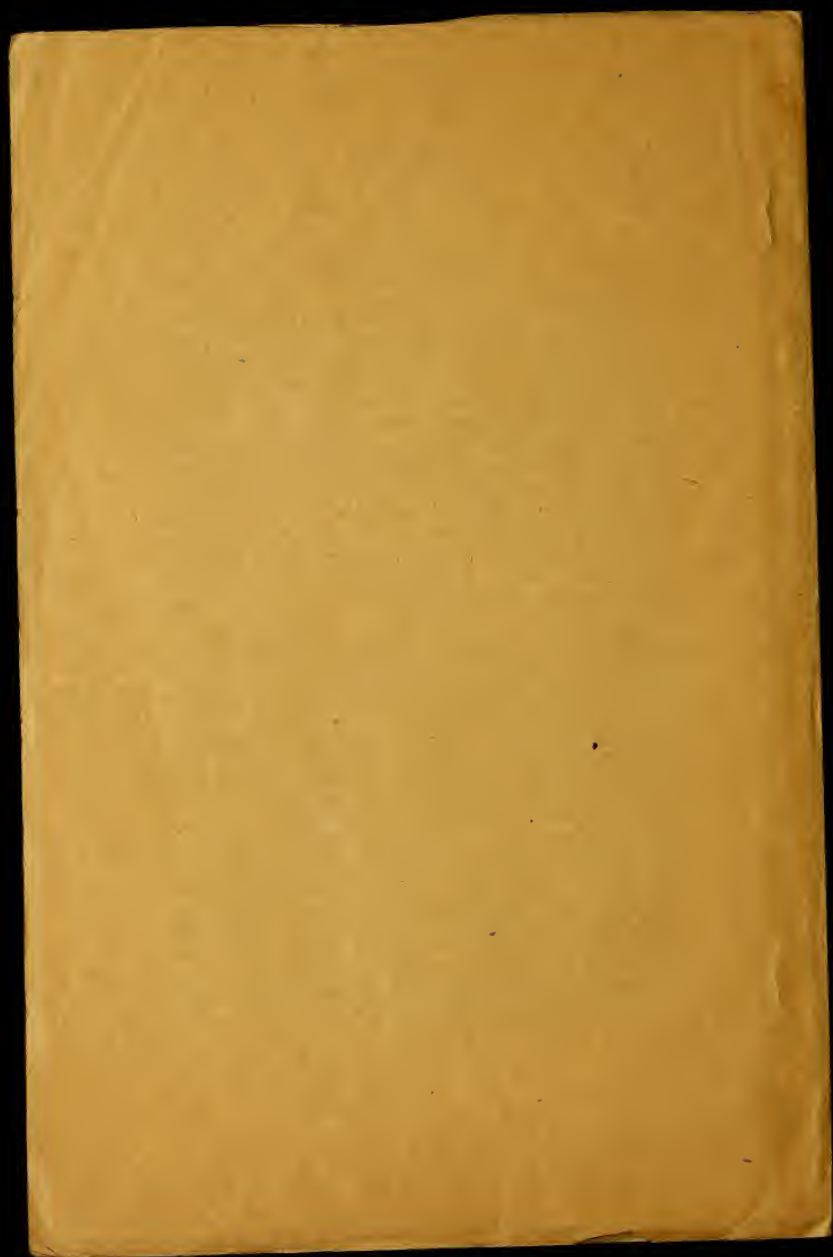
Long will it be before the grateful people of America forget the disinterested services and the noble manly qualities of Abraham Lincoln.

PROUDHON.

PIERRE JOSEPH PROUDHON, the famous French socialist and political writer, was born at Besancon in 1809. Occupied with rustic labors in his earliest years, he received gratuitous instruction at the college of his native town, and at nineteen became a compositor. He was employed in various printing offices till 1837, but had found time to think and study, and make considerable acquirements. The sense of the inequality of conditions among men, and of the social stigma attached to poverty, early weighed on his mind, and gave permanent direction to his speculations and endeavors. In 1840, after several small works, appeared his famous memoir, "What is Property?" What is most popularly known of him is his famous reply to this question, to wit:—"Property is Robbery." A second memoir on the same subject exposed him to a prosecution, but he was acquitted.

In 1848, after the revolution of February, Proudhon became editor of "The Representative of the People," and attracted great attention and popularity by his articles; so that, in June, he was chosen member of the Constituent Assembly for the department of the Seine. He made a motion which a large majority of the Assembly rejected as "an odious attack on public morality and subversive of the rights of property." Finding no more hearing at the tribune, he therefore started a newspaper under the title of "The People," which was suppressed and reappeared three times. In 1849, he founded his *People's Bank*, but being soon after sentenced, under the press laws, to three years' imprisonment and a fine, he left France, and the bank was closed by the government. Returning a few months later, he submitted to his sentence, and was only liberated in 1852. For a pamphlet directed against the government of Napoleon III. and the Romish Church, in 1858, he was again sentenced to a fine and imprisonment, on which he retired to Brussels, where he remained till his death in 1865.





Commenting upon the four letters published in these columns Dec. 10 concerning the religion of Abraham Lincoln, "M. V. W." again writes:

Of your four correspondents, "A. K.," W. J. Black, "A. B. I.," and William Arthur Thomas, only one ("A. K.") seems to have really understood Lincoln's religious views. The others have certainly not delved deep into Lincoln's religious thought, nor are they familiar with the world's various forms of faith. Lincoln was, as "A. K." asserts, a Deist, believing, as did Thomas Paine, Voltaire, Jefferson, Washington, and Franklin, in a God or Supreme Being, but disbelieving in the Bible as "inspired" or anything other than the work of man. The three correspondents who refer to the Deity do not differentiate between simple belief in God and belief in Christianity. They unthinkingly later state that because Lincoln alludes to God he was a believer in the Bible—in the Christian system of religion. They have not remembered that all religions have a Deity. None of the three correspondents produces in evidence any speech or letter of Lincoln that supports the contention that Lincoln was a believer in Christianity, nor can they, for no such speech or letter exists. Lincoln, as all the evidence shows, believed just as did Thomas Paine, author of "The Age of Reason," who in the introductory remarks to that work says:

"I believe in a God and no more, and I hope for happiness beyond this life. I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy. But lest it should be supposed that I believe many other things in addition to these I shall, in the progress of this work, declare the things I do not believe, and my reasons for not believing them. I do not believe in the creed professed by the Jewish Church, by the Roman Church, by the Greek Church, by the Turkish Church, by the Protestant Church, nor by any Church that I know of. My own mind is my own church. All national institutions of churches—whether Jewish, Christian, or Turkish—appear to me no other than human inventions set up to terrify and enslave mankind and monopolize power and profit."

Lincoln's writings would indicate that he was probably a close student of both Paine's theological and political works. His religious ideas coincide with those of Paine.

The dictionary defines Deist as "one who believes in the existence of God, but not in revealed religion." Lincoln as a Deist merely believed in one God—Nature's God—but had no faith in any of the creeds. That he believed in a Deity is undisputed. His two inaugural addresses, his messages to Congress, his proclamations, his speeches, include reference to "God," "Beneficent Creator," "Ruler of the Universe," "Almighty Father," &c. All Deists would use such terms. But to try to convince any person who knows something of religions—and of Lincoln—that because he refers to the Deity he is therefore a Christian (i. e., a believer in the Bible) is evidence of extreme thoughtlessness.

Ever since Lincoln's death Christians zealots have been trying, despite overwhelming evidence to the contrary, to make Lincoln out a Christian. Always they have evidence to offer, always it is the same evidence, that Lincoln in his speeches, &c., has referred to God. If it is the same evidence that your three correspondents now offer, and I submit that as evidence of Lincoln's Christianity it is valueless.

"A. B. I." says that Lincoln's Thanksgiving proclamation "does not sound as if he were an unbeliever, skeptic, or infidel, or that Lincoln's likes in any way resemble Voltaire's." "A. B. I." has evidently never read Voltaire's writings on religion. He understands the words "unbeliever, skeptic, and infidel" to mean disbelief in God; it does not occur to him that all three words may justly be used by the Christian referring to the Deist's rejection of the Bible.

William Arthur Thomas so completely misunderstood my assertion that Lincoln was not a believer in Christianity that in his letter to THE TIMES he refers to testimonies I adduced "to prove the Great Emancipator an Atheist." An Atheist is exactly the opposite of what Lincoln was, a Deist.

The evidence presented concerning Lincoln's religious views by his eminent biographers, William H. Herndon, Colonel Ward H. Lamon, and John G. Nicolay, all intimate friends of Lincoln, the former his law partner from 1842 to the date of the President's death, the latter his private secretary, is incontrovertible. "Lincoln was an infidel and so died."

L INCOLN'S NAME DEFENDED L AGAINST INFIDEL CHARGE

Pastor Asserts Emancipator Had More Christian Faith Than Some Church Members

Defending the name of Abraham Lincoln against those who charge the Great Emancipator was an infidel, Dr. Herbert Booth Smith, in his sermon at Immanuel Presbyterian Church yesterday, said that "Lincoln was a much kinder-hearted man and much more of a Christian than some of us who have made the formal profession of faith which he never took."

"The question of the religion of Lincoln has been much disputed," said Dr. Smith. "I think Lyman Abbott put it correctly when he said that the martyred President's life showed clearly the difference between theology and religion, and also the difference between the immature opinions of early life and the beliefs to which we are driven in later years."

changing climate. Creeds in old skins do not make usable religious clothes. In the modern dilemma, a more ventilated religion is in demand. All Christ's thought movements were accented in terms of fertile and vigorous life. If we do not bring the ozone of God's out-of-doors, and its spirit into the churches, the young folk will get it at the beaches and in the clubs."

TELLS OF LINCOLN'S BELIEF.

The Rev. Mr. Shelton Recalls His Use of Biblical Quotations.

Lincoln believed in a personal God, according to the Rev. Don O. Shelton, who spoke yesterday at the National Bible Institute, 340 West Fifty-fifth Street. The title of his address was "Some Great Rewards of Bible Study."

"Lincoln's references to the Bible and his quotations from it were frequent, both in his letters and in his epoch-making addresses," he said. "When he was bidding his fellow-citizens of Springfield good-bye, as he was about to leave them for his first inauguration, he reminded them of his faith in God and in His presence with those who trust Him, saying:

"I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that divine Being who ever attended him I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me and remain with you and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

TALKS ON LINCOLN AND EDISON

Dr. Young Says President Was Religious, Inventor Is Not.

The Rev. Dr. S. Edward Young in his sermon yesterday in the Bedford Presbyterian Church, Nostrand Avenue and Dean Street, Brooklyn, spoke of Lincoln and Edison. He analyzed their religious viewpoints.

"Lincoln was religious to the core," he said. "Edison is not religious. This is quite understandable. Edison has had to do with material things. Lincoln had the handling of the greatest moral issue of his day. Buried in physical, you may not think much of the spiritual. Occupied with man's ethical progress, you cannot get along without God and the implications of faith in Him. Mr. Edison's estimate of the evidence for life beyond the grave is about as impressive as my opinion would be of the potentialities of electrons."

COMPARES GREAT PATRIOTS.

Rabbi Lawn Talks of Lincoln and Washington in His Sermon.

Lincoln and Washington were compared yesterday in the discourse of the Rev. Jerome M. Lawn, rabbi of Temple Beth Israel, 602 West 149th Street. The rabbi observed that the greatness of any race or nation depended upon its great men.

"Both of them were inspired with a vision of a true America," he said. "An America that would be great by continuing true to her ideals, a nation of equal opportunities for all, regardless of race, color, or religious affiliation. Whereas Washington created this nation, Lincoln preserved it and held it together. Both of them possessed courage, backbone and tact, and I venture to prophesy that when party prejudice dies away, and historians will have had their say, another star will be placed alongside these illustrious two, that of Woodrow Wilson."

RELIGION OF "ABE"

REV. FAIRFIELD SAYS LINCOLN
ONCE WROTE AN INFIDEL
TRACT.

YET HE BELIEVED IN GOD.

His Faith the Faith of a Little Child
—Sermon by Rev. Downey—
Church News.

"Lincoln's Religious Belief" was the theme of Rev. D. J. Fairfield's sermon yesterday morning at the Unitarian church, where Lincoln Sunday was observed with special music and an attractive service. Rev. Fairfield said in part:

"It is part of our faith as Unitarians to believe in this present life. We are 'Unitarian' as that name was first used, believing in a universe and in our improving purpose shown in all things. We look upon the evolution as God's way of working in his world, and we confidently expect to find the heroes of today exceeding those of ancient time. We revere Lincoln's name as one worthy to be placed with those of David or Moses or Abraham, but dearer to all Americans because our own. And selections may be made from Lincoln's writings that will rank with the noblest in any scriptures. His religious life was of the highest.

What He Believed.

"It is true that Lincoln was not religious according to many of the church standards. In his youth he wrote a tract that was then regarded and would be still, as an infidel publication and though he was a regular church attendant where ever he happened to be, he never connected himself with any church, and if those church standards are true Lincoln is today tasting the cup of torment among the lost. If the statement seems too revolting for many within those churches let us plead for the same honesty of statement within the church that we use upon the street. Lincoln's ideal church he describes in this way, as reported by Carpenter: 'I have never united myself to any church because I have found difficulty in giving my consent, without mental reservation, to the long complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of both law and gospel—love to God and love to man—that church will I join with all my heart and all my soul.'

Strongest Characteristics.

"In that statement are expressed two of Lincoln's strongest characteristics, his honesty and his love for his fellowmen. His education brought him in touch with the common people, and his kindness of heart and sympathy made him ever ready to bear the sorrows of the people, as at last he was bruised for the iniquities of the nation. He used to say that it rested him, after the toils of the day's work were over, if he could find some one whom he could make happy. And 'it is the glory of Abraham Lincoln that he never abused power only on the side of mercy.' Senator Palmer relates a conversation where he said to Lincoln: 'If any body had told me that in a great crisis like this the people were going out to a little one horse town and pick out a one horse lawyer for president I wouldn't have believed it.' Lincoln turned in reply: 'Neither would I. But it was a time when a man with a policy would have been fatal to the country. I have never had a policy. I have simply tried to do what seemed best each day, as each day came.' That was his policy, just to trust and do the nearest duty today, trusting that tomorrow's duty, when it came, would be met in the same way.

He Believed in God.

"Many noble passages could be selected from his writings to show his simple, childlike trust in God and that he had a strong 'sense of a reverent acceptance' of the guidance of a superior power in all his actions. He had a firm confidence that justice and right would prevail in the end and that some great good would follow to this nation from the mighty convulsion of the war, because he had founded his faith as he tells us 'on that immutable foundation, the justice and goodness of God.'

"If you will look at any portrait of Lincoln you will see a face full of strength, of wisdom and patience, but a face 'with just enough big child in it to kindle love and sympathy.' That childlikeness was his mark of genius. He never ceased growing. He made mistakes, but rose above them. He could not hold the memory of a wrong nor cherish malice toward any. His faith was the faith of a little child that 'right makes might' and in that faith he was ready to do his duty as he understood it. 'A power was his beyond the touch of art or armed strength—his pure and mighty heart.'

Lincoln and Religion

A Reader's Distress on Being Told He Was an Infidel

To the Editor of The Tribune.

Sir: On February 12 I was invited by a friend to attend a dinner given in honor of Abraham Lincoln at which Mr. Hudson Maxim, inventor, was the principal speaker.

Another address was delivered by Mr. Joseph Lewis, whose theme was that Lincoln was a "Freethinker."

I have always been taught, and naturally believed, that the preserver of our nation was a deeply religious man and a firm believer in Christianity. It is needless for me to tell you how horrified and shocked I was to hear the speaker cite presumably authentic evidence that Lincoln was a rank infidel.

The speaker quoted Lincoln's law partners as proof that he was a disbeliever in religion. Apparently incontrovertible evidence was presented as coming from Lincoln and also from his wife substantiating the charge that he was not only a disbeliever but an antagonist to established religion.

It is needless for me to tell you that I am pained and perplexed and would appreciate some comment from you or possibly from some of your readers regarding this important question.

MINNA VODIN.

New York, Feb. 25, 1924.

[William H. Herndon, Lincoln's law partner, as long as he was personally associated with Lincoln did good work as a lawyer and sustained a good reputation as a citizen. After Lincoln went to Washington in 1861 Herndon became a drunkard, lost his law practice, his mental grip and his standing among his neighbors. He died a drunkard and a dope fiend on a farm outside of Springfield. Read Joseph Fort Newton, Henry B. Rankin and Ida M. Tarbell.

Lincoln was an intensely religious man. Read "Lincoln the Christian," by Johnson; "Lincoln the Man of God," by John Wesley Hill; James G. Holland's Life of Lincoln, and Nicolay and Hay.

Lincoln never joined a Christian church, but he was a deep student of the Bible. When he was still a young man he was uncertain of his religious convictions, but later, to the end of his life, he was a man of prayer and a regular attendant at the Presbyterian Church, both in Springfield and in Washington. James Smith, his Springfield pastor, and Dr. Gurley, his pastor in Washington, have written about him at some length, and they are in agreement about Lincoln's religious beliefs.

There is a chapter on Lincoln and the churches in the Nicolay and Hay history that adequately covers the case.—Ed.]

LINCOLN PICTURED AS FATALIST

To the Editor of The New York Times:

The communication entitled "Lamon's Warning to Lincoln" in THE TIMES of the 20th reminds me:

Ward H. Lamon, one-time law partner of Lincoln and United States Marshal for the District of Columbia during the Lincoln Administrations, lived during the later years of his life—the early 80s—at Boulder, Col., where I had the pleasure of hearing him tell many stories of the life, times and character of Lincoln. He was a good story teller and seemed to take delight in living over again the old days in Illinois when the lawyers rode from one court to another on the circuit, and also of his experiences as United States Marshal at Washington during the Civil War.

According to Mr. Lamon, President Lincoln was a good bit of a fatalist, firmly believing that he would not die until his time came and that when it came there would and could be no escape. More than this, he believed that if enemies desired to assassinate him, if they could not get him in one way they would surely get him in another, and that it was not only useless but positively foolish for him to be perpetually and eternally dodging imaginary assassins. The wise thing for him to do, and the only thing for him to do as he looked at it, was to live his life without fear and take chances on the results.

Having his mind made up to this view he was quite prone to play "hooky" from the marshals appointed to guard him and his household, and this habit kept Lamon and his force of deputy marshals in a state of mind bordering on despair.

On the night of April 14, 1865, after being comparatively good for quite some time Mr. Lincoln and a party slipped out of the White House without the knowledge of those appointed to guard him and occupied the Presidential box at Ford's Theatre. His assassination followed.

"Lamon's Warning to Lincoln," above referred to, covered a similar escapade in the preceding December, and that warning also chided the President for other similar occasions.

While history records Lincoln's habit of going about without guards and unattended at practically all hours of day and night, it was interesting to have these stories confirmed in the form of first-hand knowledge from Mr. Lamon. Many times he told us boys—we were boys then—of his vain efforts to protect Lincoln and to induce him to adopt even ordinary precautions to protect himself—how he had begged, pleaded, argued and threatened, all to no avail. Lincoln was obdurate, and though he would at times be good for a short time and submit to being guarded and protected, it was only for a short time, and then he would give the guards the slip and wander out alone and unattended.

In telling the stories of his troubles in guarding or trying to guard Lincoln, Mr. Lamon always concluded, with tears in his eyes and a tremor in his voice, with these words: "Had I been in Washington that night, it would not have happened. Mr. Lincoln would not have been able to slip out unguarded. But, I wasn't there!"

OSCAR J. SMITH.

New York, May 22, 1928.

St. Paul Cleric Denies Statements That Lincoln Was Atheist, Holds Emancipator Deeply Religious

Has Published Book Telling of "Honest Abe's" Christianity; Cites Attendance at Church and Prayer Meeting.

The birthday of Abraham Lincoln probably means more to Rev. William J. Johnson of St. Paul, representative of the National Reform association and author of a book, "Abraham Lincoln, the Christian," than it does to most persons.

Since early manhood, Rev. Mr. Johnson has been an admirer of the Great Emancipator, and he counts as one of his most valued possessions a small metal ax, bearing the words, "Honest Abe," the emblem worn by Lincoln's friends in the campaign which preceded his nomination over Senator Seward in 1860, and in the campaign of that year and of 1864, when he was renominated and re-elected. The pin was given to Rev. Mr. Johnson by his father, who wore it throughout the two campaigns.

Lectures in Lincoln's Church.

Sunday morning, February 3, Rev. Mr. Johnson delivered a lecture on the subject, "Abraham Lincoln, the Christian," in the New York Avenue Presbyterian church in Washington, the church Lincoln attended while President. The lecture was based on the same material used by the minister in compiling his book.

Rev. Mr. Johnson declares the statements made by some writers that Lincoln was an atheist or an infidel, or at least manifested a tendency in one or the other of those directions, to be untrue.

Read Bible All His Life.

Granting that Lincoln made no public profession of Christianity, he points out that his own mother taught him to read the Bible at an early age, and that he read it all his life, and cites his regular attendance at prayer meeting in the New York Avenue Presbyterian church as evidence of a deeply religious nature. He recalls also the story that the pastor arranged for him to enter the church by a rear door and to sit in his darkened study adjoining the room in which the meetings were held, in order to avoid contact with politicians who otherwise would have sought him out for selfish purposes.

He offers the evidence of friends of the martyred President, who have declared that he said he was not a Christian up to the time he went to Gettysburg on the occasion of his immortal address, but asserted that he had said he believed he had experienced conversion on that occasion.

Afraid of "Politics."

Rev. Mr. Johnson attributes the fact that Lincoln did not make a public profession of faith in Christianity to his hesitancy about doing anything which might be construed as "politics," and says the President probably thought he would be censured by his political enemies if he affiliated with the church during his term of office. He says there is no doubt in his mind that Lincoln would have made a public profession of faith in Christ had he lived.

CHURCH WHERE LINCOLN WORSHIPED



This is the New York Avenue Presbyterian church in Washington, where Abraham Lincoln attended church while President. Prayer meeting carried an especially strong appeal for the martyred President, and the story is told that the pastor arranged to have him enter the church by a rear door and to sit in his darkened study, adjoining the room in which the meetings were held, in order to avoid contact with politicians who would have sought him out for political purposes had he appeared in public. The church and its surroundings are shown as they were in Lincoln's time. Rev. William J. Johnson, of St. Paul, student and admirer of Lincoln and author of a book entitled, "Abraham Lincoln, the Christian," is shown in the inset.

AGNOSTICISM OF LINCOLN.

The Development of His "Belief in a Supreme Power."

Abraham Lincoln's religious position has been recently defined by Dr Lyman Abbott as "agnostic." But to apprehend just what that means, he points out, one must consider the word in the exact sense in which the late Prof. Huxley, who invented it, regarded its application. It represented any who had no theory of the universe, in contrast with those among his friends whom Prof. Huxley called "gnostics" because they each had a theory of the universe. In justifying the application of the word to Lincoln, Dr. Abbott shows that the testimony of his biographers, Herndon dealing with the early life and Nicolay and Hay dealing with the later, bears out the correctness of this view. "Neither biographer," says Dr. Abbott, "is able to find that he ever formulated his own creed; neither is able to formulate one for him." Lincoln's life, says Dr. Abbott, "illustrates both how a reverent agnostic may be deeply religious and the life of service and self-sacrifice leads through doubt to faith." His religion, from being a "kind of poetry," as Mrs. Lincoln described it at one time, developed during the four years of tragedy into "a belief in the Supreme Power" and "a faith in righteousness." These two stages are more definitely described in these paragraphs which we quote from a recent number of the Outlook:

Religion is always a kind of poetry. Faith is kin to imagination; both faith and imagination look upon the unseen and refuse to base life merely upon the senses or upon mathematical formulæ like the law of the inverse squares. This poetry is often quite dissociated from philosophy, or is even inconsistent with the philosophy which the individual entertains. But Mr. Lincoln's early philosophy prepared for his later religious experience. Mr. Herndon reports him as saying: "There are no accidents in my philosophy. The past is the cause of the present, and the present will be the cause of the future. All these are links in the endless chain stretching from the infinite to the infinite." With this philosophy of fatalism was a profound faith in justice, a profound reverence for it, and an uncompromising obedience to it. At first he did not put this philosophy and this faith together. He who does put them together, that is, he who infuses this philosophy in an overruling cause with this faith, which is a "kind of poetry," in the supremacy of righteousness, comes to a faith in a righteous God, who deserves our reverence, not because he is great, but because he is good.

When Abraham Lincoln began to feel the burden of the nation resting upon him, and he felt it too great a burden for him to carry unaided, he wanted the sympathy of all men and women in the country who with him believed in a Power directing the course of human history greater than the actors in it, and who also believed in eternal justice; and he asked their prayers. As the conflict went on and the burden grew heavier and heavier, his faith in righteousness more and more infused his belief in a superhuman power and transformed it into a belief in a righteous God; but it was till the last a belief in a God of justice rather than a Christ of pity, even as it phrased itself in that most religious utterance of his life, his

second inaugural: "Fondly do we hope, fervently do we pray, that his mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondsman's 200 years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as was said 3,000 years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"—Literary Digest.

TIMELY TOPICS.

BY REV. JOHN SNYDER.

Was Abraham Lincoln a Christian? The martyred President has been dead less than thirty years, and here is a book written by Mr. John D. Remsburg, presenting the most violently diverse and antagonistic opinions upon this point. The writer has made a very close study of all the accessible testimony bearing upon this point, and the result is another illustration of the difficulty of writing human history. Mr. Lincoln was assassinated on the 15th of April, 1865, and the same year Dr. J. G. Holland published his "Life of Lincoln." In this he makes use of these words: "Moderate, frank, truthful, forgiving, loving, just, Mr. Lincoln will always be remembered as eminently a Christian President, and the almost immeasurably great results which he had the privilege of achieving were due to the fact that he was a Christian President." Dr. Holland's testimony seems to have been based upon a conversation Mr. Lincoln had in 1860 with Hon. Newton Hateman, of Illinois. In the course of the conversation it is affirmed that Mr. Lincoln said: "I know there is a God and that he bates injustice and slavery. I see the storm coming and I know his hand is in it. If he has a place for me—and I think he has—I believe I am ready. I am nothing, but truth is everything. I know I am right, for Christ teaches it, and Christ is God." In 1872 Lamar's "Life of Lincoln" contains statements which tend to dispute the testimonies of Holland and Hateman. Then the Rev. Dr. Reed, of Springfield, attempts to sustain the testimony of Dr. Holland, calling to the witness stand the Rev. Drs. Smith, Sunderland, Miner and Gurley. The evidence they give all tends to show that Mr. Lincoln had been converted from his early "infidelity" and accepted the orthodox view of Christianity. One witness says that "Mr. Lincoln was at heart a Christian man, believed in the Savior, and was seriously considering the steps which would formally connect him with the visible church on earth." Dr. Miner, after a long conversation with Mr. Lincoln, "felt certain," that if he was "not really an experimental Christian, he was acting like one." Dr. Gurley affirmed that Mr. Lincoln said to him that he had lost confidence in everything but God, and that he now believed his heart was changed, and that he loved the Savior, and if he was not deceived in himself, it was his intention soon to make a profession of religion. Hon. Isaac N. Arnold published his life of Lincoln in 1865. He says: "No more reverent Christian than he ever sat in the executive chair, not excepting Washington." It is not claimed that he was orthodox. For creeds and dogmas he cared little. But in the great fundamental principles of religion, of the Christian religion, he was a firm believer." Rev. Mr. Willets, of Brooklyn, tells of an interview which Mr. Lincoln had with a very devout lady who lived in Washington. The President, it is asserted, asked this lady for her opinion respecting the nature of a true religious experience. The lady said that, in her judgment, it consisted of a true conviction of one's own sinfulness

and weakness, and personal need of a Savior for strength and support; that views of mere doctrine might and would differ, but when one was really brought to feel his need of divine help, and to seek the aid of the Holy Spirit for strength and guidance, it was satisfactory evidence of his having been born again. Mr. Lincoln replied: "If what you have told me is really a correct view of this great subject, I think I can say with sincerity that I hope I am a Christian." In the "Lincoln Memorial Album," Mr. Lincoln is reported as having said to an "Illinois clergyman": "When I went to Gettysburg and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ. Yes, I do love Jesus." Rev. Dr. John H. Harrows gives his testimony to the same effect. Rev. Dr. Francis Vinton, of New York, claims to have converted Mr. Lincoln to the "Christian doctrine of the resurrection and the immortality of the soul." Mr. Remsburg analyzes this mass of testimony in a very admirable and logical fashion. He shows from the testimony of Mrs. Lincoln, Mr. Hay, Judge Davis, Mr. Lamar and Mr. Herndon, those people who had lived in the closest intimacy with the great President, that the statements made by the witnesses to Lincoln's orthodoxy can not in the nature of things be true. Perhaps the most valuable and trustworthy evidence is that offered by Mr. Wm. Herndon, one of Lincoln's biographers. He was the President's law partner for more than twenty years, and evidently enjoyed his fullest confidence. Mr. Herndon says: "From what I know of Mr. Lincoln, and from what I have heard and verily believe, I can say, first, that he did not believe in a special creation, his idea being that all creation was an evolution under law; secondly, that he did not believe that the Bible was a special revelation from God, as the Christian world contends; thirdly, he did not believe in miracles as understood by Christians; fourthly, he believed in universal inspiration and miracles under law; fifthly, he did not believe that Jesus was the Christ, the son of God, as the Christian Church contends; sixthly, he believed that all things, both matter and mind, were governed by laws, universal, absolute and eternal. Law was to Lincoln everything, and special interferences, shams and delusions." Mr. Remsburg is very severe and denunciatory of some of the clerical defenders of Lincoln's orthodoxy, even going to the length of calling them absolute falsifiers. But such extreme denunciation is probably not justified by the facts. Very few men ever deliberately falsify in matters of this kind. The fundamental mistake which is apt to be made by orthodox people is in supposing that when men talk of Christianity they must mean their type of Christianity. Theodore Parker claimed to believe in the Christian religion, although he held every one of the convictions which Herndon attributes to Lincoln. There is a loose way of talking about Christianity into which Mr. Lincoln may have unconsciously fallen, and those zealous and intensely orthodox gentlemen who were anxious to enroll the great President among their number may have, quite innocently, biased and discolored Mr. Lincoln's words to fit their own ideas.



LINCOLN'S TRUE RELIGION

Was It That of Voltaire and Paine, as Col. Ingersoll Maintains?

Gen. Charles H. T. Collis Takes Issue with the Colonel's Public Statement.

An Interesting Passage of Letters Between the Men—Discourses of Lincoln Gathered from His Correspondence.

Ingersoll Declares that Lincoln Was Either a Christian or a Church Member—Arguments Pro and Con.

From the New York Sun.

The religion of Abraham Lincoln is mentioned by Col. Robert H. Ingersoll in his lecture on Abraham Lincoln, and it has led to a discussion between the lecturer and General Charles H. T. Collis, as will be seen by correspondence printed herewith:

THE OPENING GUN.

"Dear Colonel Ingersoll—I have just returned home from listening to your most entertaining lecture upon the life of Abraham Lincoln. I thank you sincerely for all that was good in it, and that entitles me to be frank in condemning what I consider was bad. You say that Lincoln's religion was the religion of Voltaire and Tom Paine. I know not where you get your authority for this, but if the statement be true Lincoln himself was untrue, for no man invoked 'the gracious favor of Almighty God' in every effort of his life with more apparent fervor than did he, and this God was not the deists' God, but the God whom he worshipped under the forms of the Christian church, of which he was a member.

"I do not write this in defense of his religion or as objecting to yours, but I think it was better for the truth of history that you should blame him for what he was than condemn him for what he was not. Sincerely yours,

CHARLES H. T. COLLIS.

COLONEL INGERSOLL REPLIES.

General Charles H. T. Collis, MY DEAR SIR—I have just received your letter, in which you criticize a statement made by me to the effect that Lincoln's religion was the religion of Voltaire and Thomas Paine, and you add: 'I know not where you get your authority for this, but if the statement be true, Lincoln himself was untrue for no man ever invoked the gracious favor of Almighty God in every effort of his life with more apparent fervor than did he.'

You seem to be laboring under the impression that Voltaire was not a believer in God, and that he could not have invoked the gracious favor of Almighty God. The truth is that Voltaire was not only a believer in God, but even in special Providence. I know that the clergy have always denounced Voltaire as an atheist, but this can be accounted for in two ways: First, by the ignorance of the clergy, and secondly, by their contempt of truth. Thomas Paine was also a believer in God, and wrote his creed as follows: 'I believe in one God, and no more, and hope for immortality.' The ministers have also denounced Paine as an atheist.

You will therefore, see that your first statement is without the slightest foundation in fact. Lincoln could be perfectly true to himself if he agreed with the religious sentiments of Voltaire and Paine, and yet invoke the gracious favor of Almighty God.

You also say, 'This God,' (meaning the God whose favor Lincoln invoked) 'was not the deists' God.'

The deists believe in an infinite being, who created and preserves the universe. The Christians believe no more.

Deists and Christians believe in the same God, but they differ as to what this God has done, and as to what this God will do.

You further say that 'Lincoln worshipped his God under the forms of the Christian church, of which he was a member.'

Again you are mistaken. Lincoln was never a member of any church. Mrs. Lincoln stated a few years ago that Mr. Lincoln was not a Christian. Hundreds of his acquaintances have said the same of him. Not only so, but many of them have testified that he was a free thinker; that he denied the inspiration of the Scriptures, and that he always insisted that Christ was not the son of God, and that the dogma of the atonement was and is an absurdity.

I will very gladly pay you \$1,000 for your trouble to show that one statement in your letter is correct—even one. And now, to quote you: 'Do you not think it were better for the truth of history that you should state the facts about Lincoln, in that you should commend him for what he was, rather than for what he was not?' Yours truly,

R. H. INGERSOLL.

A THEOLOGICAL PIONEER, NEW YORK.

Now, Colonel Ingersoll—I trust that you and I can assert our respective views of Abraham Lincoln's religion without requiring the stimulus of a \$1,000 prize.

You have publicly made the broad statement that his religion was that of

Voltaire and Thomas Paine. This, you do not deny. I join that, and that alone, I take issue with you, and I want to discuss it without wandering outside the record.

I do not care whether you select Voltaire's Voltaire, or Ingersoll's Voltaire, or Carlyle's, or Voltaire as mankind has accepted him. Lincoln's religion bore no resemblance to either. Voltaire called himself a 'master deist.' Your Voltaire led a crusade against superstition and religious persecution; Carlyle's fought the Christian church; The world generally regards him as a mocker and scoffer.

I am not laboring under the impression that Voltaire was not a believer in God; you will agree with me, I presume, that he was a deist. I say that Mr. Lincoln was not a deist. That is the issue, as I understand it.

And you said if Mr. Lincoln lived in the time of Louis XV. he would have been a disciple of Voltaire. I would have respected your opinion, though I could not subscribe to it; but what Mr. Lincoln really was is a substantial fact, easily established, and not dependent upon mere conjecture and speculation. You proselyte him because you say 'Mrs. Lincoln stated he was not a Christian' because 'hundreds of his acquaintances have said the same thing,' because 'many of them have testified he was a free thinker and denied the inspiration of the scriptures, etc.' As a lawyer you accepted such secondary evidence as this, when Lincoln's own testimony to the contrary was in existence and abundant.

If I find that Mr. Lincoln professed Christianity, worshipped at a Christian church, admitted his belief in the divinity of Christ, and boldly asserted the

doctrine of the inspiration of the scriptures, I am compelled to deny that 'his religion was the religion of Voltaire and Tom Paine,' or to confess that he was an impostor. There is no middle course.

That Mr. Lincoln regularly attended a Christian church in Washington is a historical fact. Though not a 'member,' as we technically understand it, he was a constant attendant of Dr. Gurley's Presbyterian church, at the corner of Fourteenth street and New York avenue. Dr. Gurley was his pastor, and was present at his deathbed. He also frequently attended Dr. Sutherland's church.

That he was a Christian at heart as well as in form, and believed in the efficacy of the prayers and support of Christian denominations let extracts from his addresses verify.

Leaving his home at Springfield with a full and sorrowful appreciation of the awful responsibility devolving upon him, surrounded by a Christian community with whom he had lived a quarter of a century, he thus addressed those whom he now leaves, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I can not fail. Trusting in Him, who can go with me and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell.

To the Presbyterians he said: 'It has been my happiness to receive testimonials of a similar nature from, I believe, all denominations of Christians. This to me is most gratifying. From the beginning I saw that the issues of the great struggle depended on the Divine interposition and favor. Relying as I do upon the Almighty power, and encouraged as I am by these resolutions which you have just read, with support which I receive from Christian men, I shall not hesitate to use all the means to secure the termination of the rebellion, and will hope for success.'

To the Methodists he said: 'Nobly sustained as the government has been by all the churches, I would utter nothing which might in the least appear injurious against any. Yet, without this, it may fairly be said that the Methodist Episcopal church, not less devoted than the best, is by its greater numbers, the most important of all. It is no fault of others that the Methodist church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven, than any other. God bless the Methodist church. Bless all the churches, and blessed be God, who in this our great trial, giveth us the churches.'

To Mrs. Gurney, the wife of an eminent Quaker preacher, he wrote: 'I am much indebted to the Christian people of the country for their constant prayers and contributions, and to no one of them more than yourself.'

When requested to preside at a meeting of the 'Christian Commission' held in Washington on February 23, 1863, he replied: 'The birthday of Washington and the Christian Sabbath coinciding this year, and suggesting together the highest interests of this life and of that to come, is most propitious for the meeting proposed.'

He even went so far as to differ with those Christians who believe Sunday to have been instituted for the 'ease of cream.' Lincoln believed it was also 'the Lord's day.'

On November 16, 1862, he promulgated the following military order: 'The president, commander-in-chief of the

army and navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the

best sentiment of a Christian people, and a due regard for the Divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the National forces should not suffer, nor the cause they defend be imperiled, by the profanation of the day or name of the Most High."

If on September 4, 1864, you had served him with notice that thirty years later you would claim him as a Voltairian because he disbelieved in the inspiration of the bible and the divinity of Christ, he could not more emphatically have repudiated the honor than he did when he then said to the colored men of Baltimore who presented him with a bible: "In regard to the great Book I have only to say that it is the best gift which God has given to man. All the good from the Savior of the world is communicated in this book." What an exquisite epitome of the inspiration of the scriptures and the atonement! And six months later, in his second inaugural address, do you remember how he borrowed the words of the Son to illustrate the justice of the Father: "Woe unto the world because of offenses," etc.

You must not proclaim Lincoln's honesty in one sentence and ask us in another to believe that his real faith soared no higher than that of the man who wrote: "Nobody thinks of giving an immortal soul to a flea; why should you give one to an elephant or a monkey, or my champagne valet, or a village steward, who has a trifle more instinct than my valet?" Nor must you expect us to couple the man who, in guileless love, exclaims: "God bless the churches," with him whose shibboleth of malignant hate was "Ecrasez l'infame."

Let me say to you in all kindness, that if your cause is imperiled for lack of recruits, you neither strengthen your own nor weaken that of Christianity by resorting to conscriptions of this character, for you can no more easily make Lincoln a Deist than I can make Voltaire a Christian. Mankind will estimate the life of Abraham Lincoln for what it was, and not for what you or I would have it. Sincerely yours,

CHAS. H. T. COLLIS.

THE COLONEL'S FINAL SHOT.

My Dear Collis: You are getting away from the issue.

You wrote me that Lincoln belonged to a church.

Do you still insist that he did? Do you admit that you were wrong?

You insisted that Lincoln was a Christian. Have you any evidence to show that he was a believer in any orthodox creed?

Did he believe in the divinity of Christ, in the atonement, in the inspiration of the Bible? You must stick to your original charges.

All that you say about Voltaire is as far from the facts as what you said about Lincoln—"but no matter."

I again call for the evidence of your two statements.

First—That Lincoln was a Christian, and

Second—That he was a member of a church.

Stick to your charges. Do not wander. Yours, truly, R. G. INGERSOLL.

THE GENERAL'S RESPONSE.

Dear Colonel Ingersoll—Your note of yesterday just received, is a great disappointment.

in the way of defense of your statement in regard to Mr. Lincoln's religion, instead of which you avail yourself of an opening for escape because I said he was a "member" of a church. This is a crawl. You were the man who delivered the lecture on the life of Abraham Lincoln, not I. You were the man who asserted that his religion was the religion of Tom Paine and Voltaire, not I, and this charge neither you or any man, now or to come, can substantiate by a scintilla of evidence.

You might as well say that Citizen John Burns, who fought for his home at Gettysburg, did not espouse the Union cause because he was not mustered into the service of the United States as to tell me Lincoln was not a Christian because he was not a "member" of a church. From Springfield, Ill., to Ford's Theater, in Washington, give me ten words he ever uttered upon which you can base the flimsy charge you have made. I defy you.

The divinity of Christ! Did he go for four years to Dr. Gurley's Presbyterian church for appearances?

The atonement! What did he mean by the expression? "The Savior of the world?"

The inspiration of the bible! Was he fooling the negroes of Baltimore when he called the Great Book "God's best gift to man?"

Abraham Lincoln holds too big a place in the history of the world to be affected by your accusations or helped by my defense; yet ephemeral as is what you say of him, you have no right to take a liberty with his character simply because his illustrious example would be useful to you in making converts. The memory of the dead may be libeled just as grossly as the reputation of the living.

You can not make mankind believe that Abraham Lincoln was a hypocrite, and unless you do, your assertion that "his religion was the religion of Voltaire and Tom Paine" is of no importance. Very truly yours,

CHARLES H. T. COLLIS.

Lincoln Was Not a Skeptic.

Colonel Ingersoll's oration on the character of Lincoln was so fine, and yet so bold, so strong, and yet so tender an analysis of the Great Emancipator's mental and moral structure as to make it not less than deplorable that the analyst should have applied wrong tests, and consequently have obtained false results, as to his spiritual nature. Mr. Ingersoll suggests, rather than avows, that Lincoln was an infidel, taking the words as descriptive of one who does not believe in the general inspiration of the Bible. There is no warrant for such a suggestion.

Mr. Ingersoll redisplay's the view of Lincoln's spiritual nature that first was exhibited by Ward H. Lamon, who had persuaded himself that he was the great man's tutor, confessor, and guardian in matters appertaining to religion. Really, Mr. Lamon had no more to do with forming Mr. Lincoln's belief than the High Priest of the Grand Lama of Tibet. Mr. Lincoln's religious belief, like his political opinion, was the outcome of close investigation by a powerful but most reverential mind. There was nothing revolutionary or destructive in his nature, he was a preserver and constructor from his boyhood to his death. To know the right and to confirm and to establish it was the purpose and sum of his life. An agnostic he could not have been, for to minds like his uncertainty can not be a permanent condition. If Lincoln had been a doubter of the general inspiration of the Scriptures he would have been an aggressive skeptic; and this most certainly he was not. It is with extraordinary impertinence that Mr. Lamon represents Mr. Lincoln as concealing a real antagonism to religion under a politic veil.

He was not that kind of a man. He called the Nation in the summer of 1863, after the victories at Gettysburg and Vicksburg:

To set apart a time in the near future to be observed as a day for National thanksgiving, praise, and prayer to Almighty God, i. e. the Moral things that He has done in the Nation, and to invoke the influence of His Holy Spirit to subdue the anger which has produced and sustained a needless and cruel rebellion.

It is an insult to his spotless honor to suppose that he used these words in any sense foreign to their plain meaning of an appeal to the prayer-hearing and prayer-answering Jehovah of the Scriptures. When, in response to a serenade tendered to him at Washington, May 13, 1864, he said, "I am indeed thankful to the brave men who have been struggling with the enemy in the field, to the noble commanders who have directed them, and especially to our Maker," he meant that the God of all the armies of the world was the recipient of his chief gratitude for the gift of victory. When, on May 9, 1864, with the triumph of freedom in view, he again called upon the people, "at their homes, their places of worship, or wherever they may be, to unite in common thanksgiving and prayer to Almighty God," he spoke as fervently as religiously as ever did David in the hour of his and Israel's deliverance. It is less than blasphemous to attribute to him and a score of similar religious outbursts to political hypocrisy. Lincoln's advice to the Nation always was in the spirit, and almost in the language, of Solomon: "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

But, passing from these general evidences of his faith in God, it is but a few weeks ago that a Presbyterian minister called attention in The Inter Ocean to a series of lectures which Lincoln delivered at Springfield on the Biblical approach. They were sufficient to gain the approval of the orthodox, though not to uphold any specific dogma of theology. He was not a dogmatist—not even a sectarian. He was just a plain and earnest believer in the God

revered, whom David worshipped, the Christ taught all men to love, Our Father who art in heaven, what he confessed himself confirmed his con-



Abe Lincoln's Religion.

A fierce newspaper dispute is now going on as to the religion of Abraham Lincoln. It seems to us that it makes very little difference what his religion was or whether he adhered to any particular creed. He radiated them all. He was one of God's chosen instruments for the righting of wrongs and for lifting mankind to higher and better ideals. His life and work was a rebuke to those who fritter away their powers in denouncing their fellowmen because they refuse to subscribe to this or that theological fad. Lincoln had no theology, but he had plenty of the very best sort of Christianity.

As Abraham Lincoln once declared, "You can fool all of the people some of the time, and some of the people all of the time, but you can't fool all of the people all of the time."



By Rev. C. Hassel
Pastor of Zion Reformed Church

During his residence at Southern Indiana, he read through as he himself tells us, "every book he had ever heard of in that country, for a circuit of 50 miles." Among the books he thus read were such as he Bible, Vesep's "Fables," "Banyan's Pilgrim's Progress" and Weem's "Life of Washington." Some books he read and re-read, until he practically knew the

Samuel Webster said: "If there be anything in my thought or style to be commended, the credit is due to my kind parents instilling into my mind an early love of the Scriptures. I could have said more for myself with regard to the influence of the Bible upon me than I can for any man in American public life ever made greater use of the Scriptures in his speeches and writings than he did. In fact the very tone and diction of his style show how deeply he had imbibed the pure and noble language of the Bible. His familiarity with that holy great that at no time was he ever at a loss for an appropriate quotation

We hold attention to the fact that he speaks of Christ as "our Lord" and "the Savior." This and other instances refute the statement sometimes made that he never referred to Christ as our Lord or our Savior. It has been asserted that he took most of his quotations from the Old Testament. This assertion is likewise refuted by the facts. In his brief but famous second inaugural address he says:

We are here gathered together because of offenses for which must needs be that offenses come first; we also know that many of whom I see some [Matthew 23:8-9] have gathered here today to do good and bad deeds all together [Islamic prayer]. If course it is not an unusual

However, while it may be useful for public men to quote more or less Scripture in their public addresses, it is certainly not usual for them to do so.

Let us briefly adduce some of the facts in support of the contention that he was a profoundly religious man, a man with a devout and truly sublime faith in God.

On January 12, 1881 he addressed a letter to his stepbrother, John Johnston. He had heard of the sickness of his father, and that there was no hope for his recovery. This is what he wrote: "I sincerely hope that father may yet recover his health, but, all events tell him to remember to all upon and confide in our great and

good and merciful Maker who will not turn away from him in any extremity. He notes the fact of the swelling numbers the hair of our head, and will not forget the dying man who puts his trust in Him. Say to him that, if we could meet now, it is doubtful whether it would not be more painful than pleasant, but that, if he has his lot to go now, he will soon have a joyous meeting with many loved ones gone before, and where the rest of us, through the help of God, hope ere long to join them."

Be it remembered that this was a strictly private letter, and Lincoln had no thought of it ever becoming public. If it did not express his honest sentiments, it was hypocrisy and cant, and the interest taken in the study of Lincoln's character must know that hypocrisy and cant in anything or on any occasion were as foreign to him as underhand trickery and graft for political ends. Herndon says: "It has been said of him that Lincoln wrote the above letter to an old man simply to cheer him in his last moments and that the writer did not believe what he said. The question is, was Mr. Lincoln an honest and truthful man? If he was, he wrote that letter, honestly believing it. It has to live the sound, the ring, of an honest utterance."

His Farewell Address.

Nothing could more strongly and at the same time more pathetically show his sublime trust in God than his brief farewell address at Springfield, when he left for Washington. A large crowd had assembled at the station to see their old friend and neighbor off. It was a cold, dismal, rainy day. "The enthusiasm of the people was damped by the foreboding of national calamity and difficulty as well as by the somberness of the day." The train was just about to leave, when Mr. Lincoln came to the rear platform and, raising his hand, said: "My friends, no one, not in my situation, can appreciate my feeling of sadness at this parting. To this place and the kindness of this people I owe everything. Here I have lived a quarter of a century and have passed from a young to an old man. Here my children have been born and one is buried. I never not knowing when or where I ever may return, with a task before me greater than that which rested on Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail. Trust in Him who can go with me and remain with you and he everywhere for good, let us confidently hope that all will yet be well."

To His care commending you, as I have in your prayers you will commend us, I bid you an affectionate farewell."

Spirit of Firmness.

In his first inaugural address he said: "Intelligence, patriotism, Christianity and a firm reliance on Him who has never yet forsaken this favored land, are still competent to adjust in the best way, all our present difficulties." His second inaugural address, from which we have already quoted, breathes a spirit of Christian firmness, faith and charity throughout.

How beautifully and devoutly he expressed himself in his famous Bixby letter. This is the letter:

"To Mrs. Bixby, Boston, Mass.:
"Dear Madam—I have been shown in the files of the War department a statement of the adjutant-general of Massachusetts that you are the mother of five sons who died gloriously on the field of battle. I feel how weak and fruitless must be any word of mine

which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom."

"Yours very sincerely and respectfully,

A. LINCOLN."

A minister once expressed the hope in his presence that the Lord was on the side of the Union. He answered: "I know the Lord is always on the side of right, but God is my witness that it is as my constant anxiety and prayer, but both myself and this nation should be on the Lord's side."

Life of Prayer.

No one ever had greater faith in prayer, and in God to answer it, than Lincoln. The appalling burden of responsibility which rested upon him, drove him to his knees for Divine help. If any one ever led a life of prayer, he did so when he was President. "Many of his state papers are permeated with the atmosphere of prayer." "His prayers were usually his last words to many delegations of clergymen that visited him."

Mrs. Rebecca R. Pomeroy of Newton, Mass., was at one time a nurse in the Lincoln household. It was at a time when the dark clouds of sorrow and bereavement hung over the White House. She was intimately associated with the family, had many conversations with Lincoln, and perhaps no person outside of the family circle ever had a better opportunity to observe his private life than she did. Space will not allow us to give her entire testimony. Following is part of it:

Insight of Daily Life.

"I know nothing," she says, "of his previous character before the war, but only a few weeks in his family gave me a good insight of his daily life, not only all hours of the day, but when his meals were ready, and the trouble he could give vent in tones not to be misunderstood. It was his custom, when waiting for his lunch, to take his mother's old, worn-out Bible and lie on the couch and read, and one day he asked me what book I liked to read best. I said: 'I am fond of the Psalms.' Yes, he said to me, 'they are the best, for I find in them something for every day in the week.' That dear old Bible, his mother's! and said he: 'I had a good, Christian mother, and her prayers have followed me thus far through life.'"

"The first four weeks that I was looking after little Tad, I was feeling exceedingly anxious about my boys occupying her quarters in the military hospital at Washington, where she had been acting as army nurse)

and President proposed taking me, ever so days, to the hospital, that I might report to him how they felt when near death and who they thought of the future; and then I obtained permission to hold a prayer meeting in my ward, but the office had strictly forbidden any one to read or pray to the soldiers on penalty being dismissed from the service, and said the President: 'If there was more prayer and less swearing it would be better for our country, and we all need praying for, officers as well as privates, and if I were near death I think I should like to hear prayer.'

Battle of Vicksburg.

"I was with the President when the battle of Vicksburg was raging, and he told me how many were supposed to be wounded, and he said: 'Lord have mercy on those poor fellows.' And when the great struggle of Gettysburg, too, he walked the floor and said: 'This is a righteous war, and God will protect the right.' And again when Mrs. Lincoln fell from the carriage and was taken home insensible, and he came to me saying, he did not know how bad the case was, but God knew best; and while sitting at the dinner table he could not eat, for he seemed full of trouble, as he said: 'The battle of Port Hudson is now going on, and many lives will be sacrificed on both sides, but I have done the best I could, trusting in God, for if they gain this important point, we are lost; and, on the other hand, if we could only gain it, we shall have gained much, and I think we shall for we have a great deal to thank God for; for we have Vicksburg and Gettysburg already.'

"Pray for Me."

"Said I to this great good man: 'Mr. Lincoln, prayer will do what nothing else can; can you not pray?' 'Yes, I will, and while the tears were dropping from his haggard, worn face, he said: 'Pray for me.' He went to his room and, could the nation have heard his earnest petition, as the nurse did, they would have fallen on their knees, in reverential sympathy. At 12 o'clock at night, while the soldiers were guarding the house, a sentinel, riding quickly, halted in front of the house with a telegram that was carried up to the President. In a few moments

after the door was opened and the President, standing under the chandelier, with one of the sweetest expressions I ever saw him wear, said: 'Good news! Good news! Port Hudson is ours! The victory is ours and God is good!' Said I to him: 'Nothing like prayer in times of trouble.' 'Yes, O yes, praise; for prayer and praise go together.'"

On a certain important occasion the sainted McKinley, while governor of Ohio, made a speech, in the course of which he paid a high tribute to Washington and Lincoln, emphasizing, especially, the supreme trust in God which both men at all times manifested. Speaking of Lincoln, he said: 'It is said of him that after the battle of Gettysburg, when General Sickles, wounded almost to death, was brought to the city of Washington, Lincoln was the first visitor at his quarters on F street. He called, and after making anxious inquiries about the personal condition of General Sickles, then in-

quired of him about the battle of Gettysburg. General Sickles went into all the details, and when Mr. Lincoln finished his inquiries, the general turned to him and said: "President Lincoln, what did you think of Gettysburg?" President Lincoln said: "I had very little thought of Gettysburg. Why, that is strange," said General Sickles. "I understood that there was great commendation in the city of Washington when Lee went over to Pennsylvania." Mr. Lincoln said: "So they was, and Stonewall Jackson was one of the most important figures of the government, and the generals, and they wanted to go there for safety, but I decided I said I had no fear about Gettysburg."

Fear Was Beshed.

"Well," said General Sickles, "how is that, Mr. Lincoln?" "Well," said he, "I will tell you, if you will never tell anybody. Before the battle of Gettysburg I went into my little room in the White House, and got down on my knees and prayed to God as I never prayed before. I told Him that this was His country, that this was His war, that He would not stand for any more Chambersburgs, or any more Fredericksburgs, and that He would stand by me. I would stand by Him. And He did and I will. And from that hour, said the immortal Lincoln, I had no fear about Gettysburg."

The following is taken from an editorial on Lincoln by the able editor of the Indianapolis Star: "When the burdens of the great war, he says, were pressing upon him, he wrote: 'I would be the most presumptuous blockhead upon this footstool, if I for one day thought that I could discharge the duties which have come upon me since I came into this place, without the aid and enlightenment of One who is stronger and wiser than all others.' Again he said: 'I have read upon my knees the story of Gethsemane, when the Son of God prayed in vain that the cup of bitterness might pass from him. I am in the Garden of Gethsemane now, and my cup of bitterness is full and overflowing. On another occasion he said: 'I have been drawn many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.'"

"Mr. Lincoln, continues the same writer, explained at one time why he was not a church member. He wrote: 'I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine, which characterize their articles of belief and confessions of faith. When any church will inscribe over its altar, as its sole qualification of membership, the Savior's condensed statement of the substance of both law and Gospel: 'Thou shalt love the Lord with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and soul.'"

Knelt Down With Bishop.

Bishop Simpson of the Methodist church, who was intimately acquainted with Lincoln, especially during the later years of his life, perhaps knew more of the religious side of his character than any other public man. He has been termed Lincoln's spiritual ad-

viser. One day, while making one of his frequent visits at the White House, Lincoln said to him: "Bishop, I feel the need of prayer as never before. Please pray for me." And the greatest man in American history knelt down with the servant of Christ and with him addressed the Throne of Grace in fervent prayer for strength and guidance.

The Rev. Edgar De Witt Jones, writing in the Chicago-Herald during the centenary of Lincoln, says: "In conversing in 1869 with Newton Bateman, state superintendent of schools, Lincoln said: 'I am nothing, but the truth is everything. I know I am right, for Christ teaches it and Christ is God.' There is evidence, continues the same writer, that in Mr. Lincoln's early years he had doubts as to the divinity of Christ, but there is also evidence to show that these doubts were lost in the grand, Christian fortitude and heroism of the mature man. I would not be understood as affirming that Mr. Lincoln held any particular view as to the divinity of Jesus or that his faith could be squared in every particular with what is commonly called the orthodox position. I only insist that the records will bear me out in saying, that this great man grew into an increasing application of the claims of Christ, and that in all love and tenderness became one of His disciples."

Advocate of Temperance.

His personal habits of temperance and that he was an advocate of temperance are facts too well known to need more than a passing notice. In response to an address from the Sons of Temperance, in Washington on September 29, 1863, he, among other things said: "If I were better known than I am, you would not need to be told that in the advocacy of the cause of temperance you have a friend and sympathizer in me. When I was a young man long ago, before the Sons of Temperance as an organization, had an experience, I, as a humble way, made temperance speeches and I think I may say that to this day I have never been example, belief what I then said. . . . I think that the reasonable men of the world have long since agreed that intemperance is one of the greatest, if not the very greatest, of all evils in the world."

His great kindness of heart, his to the last degree charitable and benevolent spirit are so well known as to have become proverbial. Truly, he had patience toward none and charity for all; and if any man ever could, he certainly could say: "I have never knowingly planted a thorn in any human heart, but I have always endeavored to pluck a thorn and plant a rose wherever a rose would grow."

Mrs. Lincoln was a member of the Presbyterian church. This church he usually attended and, according to Mr. Barrett, one of his earliest biographers, who knew well, was a liberal supporter of it. "It should be further stated," says the same writer, "that the Sunday-school and other benevolent enterprises associated with these relations, found in him a constant friend."

We close in the words of the above quoted able writer in the Chicago Record-Herald: "Mr. Lincoln's religious life, he says, has its limitations and it is but fair that they should be stated here. He never united with any church, and so far as we know, never partook of either of the ordinances. In this one particular Lincoln's religious life

suffers when compared with McKimley's, who like Joshua, 'left nothing undone of all the Lord commanded.' It is well for us to remember that Mr. Lincoln's religious life is great, not because he failed to do these things, but in spite of that fact. The average man has need of every help and influence that makes for the growth of his spiritual nature, and there was a very obvious need of the church and its ordinances else it would have been instituted at all. The world will never cease to need such lives as Lincoln lived. They are the salt of the earth. Such a life never ceases to live, such power of heart does not nor cannot cease with the grave."

A friend of mine and sadness, smile and tears.

A quaint knight errant of the pioneer.

A homely hero born of sky and sod.

A peasant-prince, a masterpiece of God.



BY THE REV. WILLIAM E. BARTON, D. D., LL. D.
 [Former pastor for 25 years of the First Congregational
 Church, Oak Park, Ill., author of 'Life of Abraham
 Lincoln,' 'The Soul of Lincoln,' and other books.]

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 [Former pastor for 25 years of the First Congregational
 Church, Oak Park, Ill., author of 'Life of Abraham
 Lincoln,' 'The Soul of Lincoln,' and other books.]

[illegible]

Yes. Although I have been charged with my faith, the reason I believe in that faith is never some new information, personal touch or religious faith, but of the many I have experienced that might have defined his own religious conviction. His faith was based on the fact that he was not at fault in the things that he had done. I am not sure, but I think it is probably true that, in the few weeks or years he never heard a minister preach who believed the earth was round.

There is a third person to be mentioned, whose name has been changed, and history told, who has lived in New Salem, Lincoln was in the habit of taking some time to George when in mental condition. Two books, both read by him, were brought to Springfield, made a profound impression upon him. One was "The Christian's Beliefs," by the Rev James Smith. It was the report of a protracted debate somewhat like that which Lincoln later himself had with Douglas, but instead of being on politics it was on the evidences of Christianity. For the first time Lincoln learned the reasonable evidences in favor of the Christian religion. The Rev James Smith was the Presbyterian minister in Springfield. Mrs. Lincoln was a member of the Episcopal church, but Mr. Lincoln and the family rented a parson in Dr. Smith's church and retained it from 1852 to 1857. Dr. Smith became his intimate friend and Lincoln himself is our authority for the statement that he was deeply impressed by the arguments in Dr. Smith's book.

The other book he read which made a deep impression upon him was by Robert Chambers of the famous English book line known as Vestiges of Creation. It was a pre-Darwinian exposition of the doctrine of evolution. Lincoln was moved and convinced by it. The third edition of the book had a supplement showing more clearly that the doctrine of evolution as therein set forth was consistent with the Christian faith. Lincoln procured that edition and again read the book. It became his treatise on the harmony of science and religion and many a man might read the same old book even now with genuine profit.

As a matter of fact, an inexpensive new edition of it was published not long ago. Whoever wants to know what Abraham thought of the controversies that have had their resurgence quite recently might well buy that little book and study it from Lincoln's point of view.

He came to be a believer in what he called miracles under law. He could not rest his faith on an interruption of the natural processes in which he found the laws of God operative but had to find his faith in an ordered universe. He found it. He believed in a progressive God, a progressive creation and a progressive revelation. He always believed in God. He believed in prayer. Mrs. Lincoln said truly of him, "He was not a technical Christian, he was religious, but religion was a kind of poetry to him." That is to say, as I understand it he had a deeper religion than he could express in limited terminology. His religion was not merely rationalistic, it certainly was, but was also mystical, as it should have been.

It would have been worth much to Lincoln if he had had a minister as learned and logical as good Dr. Smith but with a more progressive theology.

Lincoln did not know the Universalist denomination and dominionism was not a Universalist. But the severe doctrine he heard preached in his boyhood drove him to believe in the final salvation of all men. He believed in future punishment and sometimes thought the doctrine was not preached enough. Law to him was stern, and a righteous God, he said, must punish sin, as a righteous government must punish violation of its laws. But he declared that he could not believe in an all powerful God who would make any human soul so condemn to eternal and everlasting damnation. His christianism drove him to that conclusion.

Some church members called him an infidel while he lived and others invented stories of his conversion to their faith after he was dead. He was not an infidel and he was not a convert to any form of orthodoxy as he knew it.

certain undoubted stories have crept into the various lives of Lincoln. One recent author of a life of Lincoln represents his mother as singing to young Abe the well known missionary hymn, "From Greenland's Icy Mountains and India's Coral Strand." There was at least one good reason why she did not do so. That hymn was not written until after she was dead.

Lincoln's belief was stated to Henry Champion Denning shortly before his death and put on record by Mr. Denning in a memorial service before the two houses of the Connecticut legislature. Lincoln was showing Denning a fine new Bible which the colored people had given him, and the conversation turned to Lincoln's own faith. He said that formal creeds as he had known them were not for him but if any church would establish as its sole condition of membership the two-fold requirement of love to God and love to man, that church he would gladly join.

Just after the battle of Antietam, Lincoln told his cabinet he had promised God that if Gen. Lee were driven back from Antietam, he would free the slaves. This fact is testified to by Salmon P. Chase and Gideon Welles, both members of the cabinet, who recorded it in their diaries, and by Frank B. Carpenter, who painted a picture of the cabinet and published the statement while all the members of the cabinet were still living, and it was never denied. Abraham Lincoln was a man of faith and prayer, a man who believed in God, duty, and immortality.



Lincoln's Greatness Told; Literally Talked With God

Need For President's Sincere Faith
Cited In Today's Troubled World

By NORMAN VINCENT PEALE

Tom was not an educated man. He could write his own name and read a bit, but that was about all. No one had ever seen him drink or heard him swear and, in the wild and undisciplined community in which he lived, that was unusual. The only time he ever got into a fight—and fights were frequent in that town—was when another man made an insulting remark about a woman. Then Tom rose to her defense and was all but killed in the fight that followed.

He liked to go to revival meetings and he was often stirred by the pleas of the preachers who held them. Perhaps it was at one of these revivals that he met Nancy, whom he married shortly thereafter. Nancy worked hard at her household chores, scrubbing and washing and doing the thousand and one things a woman and a wife must do. In her spare time, what little there was of it, she read the Bible and dreamed of something more than what she had, something beyond the almost primitive surroundings in which she lived and the mundane tasks she and Tom had to do.

Eventually, she bore Tom a child. He wasn't much to look at as a baby and he never did become very handsome. But, day by day, as he grew, Nancy began to dream great dreams for him, too. She would take the child down to where the brook babbled over the stones, recite Bible stories to him and, with a faraway light in her eyes, tell him something of her dreams.

Stands Out Among Great Men

Then, at 36, she sickened and death drew near. As she lay dying, she held out her emaciated hand to her boy and whispered, "Abe, be somebody."

That boy, of course, was Abraham Lincoln, whose birthday we celebrate this week end. And, although it is 85 years since an assassin's bullet took him, the "somebody" he became stands out among the great men of all time like no other American.

James Russell Lowell, who was gifted with deep insight in his observation of men, said that Lincoln was the first American; that he put his impress and his imprint upon America as no other man has ever done.

Raymond Massey, the distinguished actor who played the part of Lincoln in "Abe Lincoln in Illinois," once tried to explain to me the hold Lincoln has had over the imagination of each succeeding generation by saying: "It's because he typifies what every American would like to be. He is the personification of America itself, the American dream in human form."

I think that this is very true. And I think that it is true because God worked in the personality of Abraham Lincoln in a way He does with few men. God was able to do this because Lincoln opened his heart and mind for guidance and received it. He literally talked with God. If you read Carl Sandburg's great life of Lincoln and Lincoln's own speeches and writings, you will easily see the truth of this.

Prays God To Save Republic

When General Daniel Sickles asked Lincoln if, during the Battle of Gettysburg, he was not afraid, Lincoln's answer was: "No. I was afraid for a while; but I soon got over that. The cabinet tried to get me to move the government away from Washington, but I knew it would be all right."

"Why, Mr. President," asked the general, "were you so confident?"

"Well," Lincoln said, "I went to my room, got down on my knees and prayed that God would save the Republic. I asked Him to give us Gettysburg for humanity's sake and,



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General, the Lord told me He would give us Gettysburg and so I wasn't worried any more."

Night after night at the White House, Lincoln would fall on his face on the floor—not on his knees, but prostrate on his face—putting out his hands and praying to God to save his country. This sublime faith was transmitted to the people he led and the nation was saved.

In these troubled times, we need Lincoln and his sincere faith in God. And, fortunately, we have him yet, for he has never really left us. His spirit still broods over our country and guides us. If we will only recapture his spirit and his faith in the Divine guidance which is available to all of us, as individuals and as a people, we can, working together in brotherhood and understanding, with right and justice as well as duty and privilege for all, make this nation, under God, what Abraham Lincoln aptly called it—"the last best hope of earth."

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was there ever a finer exemplification of good Samaritan grace than his swift outgoing sympathies to the humblest drummer-boy as to the dying wounds of the doughtiest general? Is not he religious, in a Christian sense, who gives to the Golden Rule a flesh-and-blood application? Surely, these noble traits express Christianity, but do they clearly, sharply, all-inclusively, yea, scientifically define what a Christian is? Does not a Christian perform deeds of philanthropy, beautify the relations between parents and children, bind common humanity into a sweet brotherhood, teach kind treatment to the brute world, and line up all society to the level of a full justice to one and all? Certainly. But to be a complete, well-rounded Christian there seems to be still something more; namely, to pray, to go to church, worship Christ as God, and try to live daily in strict obedience to his commands, and practically verify his life. Did Lincoln pray and believe in the efficacy of pleading at the throne of grace?

Ask Bishop Simpson, the famous divine, who, quite often during the darkest of the Civil War, at the special request of the martyr President, knelt with him, tearfully beseeching the Ruler of the universe to bring relief and victory. More than once he declared that both Vicksburg and Gettysburg were triumphant answers to his prayers. Did he study the Scripture faithfully? For twenty years he was a Sunday school teacher, and that he was a diligent, profound student of Holy Writ is seen from the fact that his speeches, letters and public papers are interlarded with apt quotations and transfused with the tone and essence and atmosphere of Biblical thought. Was he a regular church-goer? In Springfield, Illinois, there was no steadier, more alert attendant upon the house of worship, and in Washington, D. C., during his presidency, not only did he visit the prayer-meetings of the New York Presbyterian Church constantly, but every Sunday found him devoutly in his accustomed pew, drinking in the pulpit messages with an all-absorbed heart. Did he reflect the Christ spirit? Yes, in his most o'erwrought hours, like the divine Nazarene in the midst of thorn-crown and crucifixion nails, and quaking earth and dense darkness, his pale lips found excuses and offered pardon to his most vicious adversaries. Does he conform to the close-fitting definition that a Christian apprehends, loves and adores Christ as God? Note the citation. In 1860, in conversing with Mr. Bateman, State Superintendent of Schools, discussing the unique divine sonship of Jesus, Lincoln emphatically said: "I know I am right, and I know liberty is right, for Christ teaches it, and Christ is God." In a later confession he said: "When I stood on the battlefield of Gettysburg I gave my heart to Christ, and I can now say I do love the Savior."

Winlock, Wash.

Abraham Lincoln, the Christian

By Philip Craik

Lincoln takes a lofty, immeasurable place as a wise, Argus-eyed political force and influence, but was he really at heart a Christian? As an orator he exalted cold water above every kind of enticing beverage, and spoke thrilling, thunderous words against the slave auction-block, and with rich, red-blooded anxiety for a restoration to peace and order of the dissevered sections and hearthstones, through arbitration and indemnity. And



LENTEN GUIDEPOSTS

Lord Always On The Side Of The Right

By CARL SANDBURG

Could Lincoln tell us anything now in these troubled days? Perhaps I could deal better with that question that I've been asked across the years, finding myself as time went on a little more able to answer it.

In December of 1862 he sent a message to Congress in

which he proposed that Congress should enact measures for buying the slaves in the border slave states, and giving them freedom. In that message to Congress, which refused to enact his plan, he had the little sentence:

"In times like the present men should utter nothing for which they would not willingly be responsible through time and in eternity."



Carl Sandburg

He knew that in the Congress he spoke to, there were men, too many of them, who did their thinking with their blood rather than their brain.

"We Must Rise"

What would Lincoln be saying now in the present turmoil? He would be saying: "In times like the present men should utter nothing for which they would not willingly be responsible through time and in eternity."

Further on in that message he wrote: "The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew, and act anew. We must disenthrall ourselves."

Disenthrall! In the million or

so words that Lincoln spoke and wrote of which we have a record. I think that's probably the only time he ever used that verb — disenthral. A thrall in old Anglo-Saxon law was a man bound to the land. A serf. Enthralled to the land. If he could break his bonds, if he could disenthral himself, he would be free.

Lincoln was asking that Congress and the nation should break them-

Continued On Page 10.

LENTEN

Continued From Page 1

selves loose from all the unholy bonds that tied them to the thoughts of the past, saying: "We must think anew, and act anew. We must disenthrall ourselves."

"On the Lord's Side"

A minister in a delegation, meeting Lincoln, hoped "the Lord is on our side."

Lincoln: "I don't agree with you."

There was amazement. Lincoln continued: "I am not at all concerned about that, for we know that the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side."

That he was a man of piety and of deep religious belief was conveyed to large numbers of people by unmistakable expressions in his speeches and messages. In proclamations, in recommendations of thanksgiving or of fasting or prayer, Lincoln had given the impression to a multitude that he might have a creed.

At a later time a clergyman

sought to formulate such a creed from Lincoln's own words, changing the text merely to the extent of transposing pronouns from plural to singular, making other slight modifications, and prefixing the words: "I believe." These were parts of such a creed:

"I believe in Him, whose will, not ours, should be done."

"Render Homage"

"I believe the people of the United States, in the forms approved by their own consciences, should render the homage due to the Divine Majesty, for the wonderful things He has done in the nation's behalf, and invoke the influence of His Holy Spirit to subdue anger."

"I believe in His eternal truth and justice."

"I believe the will of God prevails; without Him all human reliance is vain; without the assistance of that Divine Being I cannot succeed; with that assistance I cannot fail."

A Humble Instrument

"I believe I am a humble instrument in the hands of our Heavenly Father; I desire that all my works and acts be according to His will;

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and that it may be so I give thanks to the Almighty and so His aid."

Noah Brooks, out of his close and continuous friendship with Lincoln, wrote of "something touching in his childlike and simple reliance upon Divine aid," especially in the extremities of fateful events. That, though prayer and reading of the

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C CARL SANDBURG

WAS Abraham Lincoln an infidel and a scoffer at the Christian religion? This question has been raised again and again and debated over and over for many years. Now today comes new light, for the first time statements written by Lincoln himself, early in his political career, where he records his answer to the question whether he was then a religious man. Neither private memoranda nor in a letter marked "confidential," they were published in a newspaper on specific request of Lincoln.

In an old newspaper, the Illinois Gazette of Lacon, Ill., dated Aug. 15, 1846, Harry E. Pratt, secretary of the Abraham Lincoln Assn. at Springfield, Ill., discovered these documents made public by Paul M. Angle, editor of the association's quarterly magazine.

Angle rates them "the most explicit, fully authenticated statement Lincoln ever made on this perennially debated subject." They show how Lincoln's mind ranged with reference to religion. They reveal how Lincoln chose to handle a whispering campaign aimed to beat him in his run for Congress. We get a look at Lincoln's patience with crazy rumors.

THE circuit riding Methodist preacher, Peter Cartwright, running against Lincoln, knew that Lincoln belonged to no Christian church, knew too there were old Sangamon county neighbors of Lincoln who talked about him as a scoffer at religion and claimed he had said, "Christ was a bastard." That rumors, scandals, backbiting and malice played their part in politics in those early horse-and-buggy days, even as now in this motorized age, is evident in the tone of Lincoln's letter to the Illinois Gazette, published after Lincoln had won the election.

"I was informed by letter from Jacksonville," he wrote to the editor, "that Mr. Cartwright was whispering the charge of infidelity against me in that quarter. I at once wrote a contradiction of it and sent it to my friends there, with the request that they should publish it or not, as in their discretion they might think proper, having in view the extent of the circulation of the charge, as also the extent of the credence it might be receiving. They did not publish it."

On later information from other neighborhoods Lincoln believed "nine persons out of ten" had not heard the charge against him. "Its extent of circulation was just such as to make a public notice of it uncalled for, while it was not entirely safe to leave it unnoticed." So he published a handbill for those neighborhoods.

THIS handbill, addressed to "Fellow Citizens," and dated July 31, 1846, when Lincoln was 37 years of age, belongs on all shelves of basic Lincoln books and data. The handbill read:

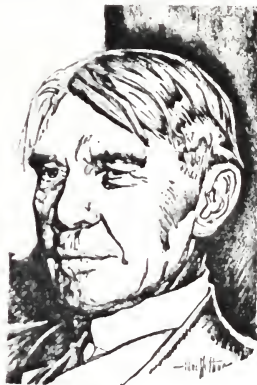
"A charge having got into circulation in some of the neighborhoods of this district, in substance that I am an open scoffer at Christianity, I have by the advice of some friends concluded to notice the subject in this form. That I am not a member of any Christian church, is true; but I have never denied the truth of the Scriptures; and I have never spoken with intentional disrespect of religion in general, or of any denomination of Christians in particular. It is true that in early life I was inclined to believe in what I understand is called the 'Doctrine of Necessity'—that is, that the human mind is impelled to action, or held in rest by some power, over which the mind itself has no control; and I have sometimes (with one, two or three, but never publicly) tried to maintain this opinion in argument. The habit of arguing thus however, I have, entirely left on for more than five years. And I add here, I have always understood this same opinion to be held by several of the Christian denominations. The foregoing, is the whole truth, briefly stated, in relation to myself upon this subject.

"I do not think I could myself, be brought to support a man for office, whom I knew to be an open enemy of, and scoffer at, religion. Leaving the higher matter of eternal consequences, between him and his Maker, I still do not think any man has the

right thus to insult the feelings, and injure the morals, of the community in which he may live. If, then, I was guilty of such conduct, I should blame no man who should condemn me for it; but I do blame those, whoever they may be, who falsely put such a charge in circulation against me."

LINCOLN'S accompanying letter explained he wished to reach "some honest men" whom his opponent "had succeeded in deceiving." Lincoln had "little doubt" that "to slyly sow the seed in select spots was the chief object of his (Cartwright's) mission through your part of the district, at a time when he knew I could not contradict him, either in person or by letter, before the election."

Lincoln then took up the case of a rumor monger named Woodward, who had hoped to defeat Lincoln by spreading the word he was an infidel. "I can still suppose him to be a worthy man; he may have believed what he said; but there is, even in that charitable view of his case, one lesson in morals which he might, not without profit, learn of even me—and that is, never to add the weight of his character to a charge against his fellow man



Carl Sandburg

without knowing it to be true. I believe it is an established maxim in morals that he who makes an assertion without knowing whether it is true or false is guilty of falsehood, and the accidental truth of the assertion does not justify or excuse him. This maxim ought to be particularly held in view when we contemplate an attack upon the reputation of our neighbor."

In this campaign the story arose of Lincoln going to a meeting where Cartwright preached, in due time saying, "All who desire to lead a new life, to give their hearts to God, and go to heaven, will stand." A sprinkling of men, women and children stood up. Then the preacher exhorted, "All who do not wish to go to hell will stand." All stood up—except Lincoln. Then said Cartwright in solemn tone: "I observe that many responded to the first invitation to give their

hearts to God and go to heaven. And I further observe that all of you save one indicated that you did not desire to go to hell. The sole exception is Mr. Lincoln, who did not respond to either invitation. May I inquire of you, Mr. Lincoln, where you are going?"

Lincoln slowly rose and slowly spoke: "I came here as a respectful listener. I did not know that I was to be singled out by Brother Cartwright. I believe in treating religious matters with due solemnity. I admit that the questions propounded by Brother Cartwright are of great importance. I did not feel called upon to answer as the rest did. Brother Cartwright asks me directly where I am going. I desire to reply with equal directness: I am going to Congress."

Religion

LINCOLN'S FAITH

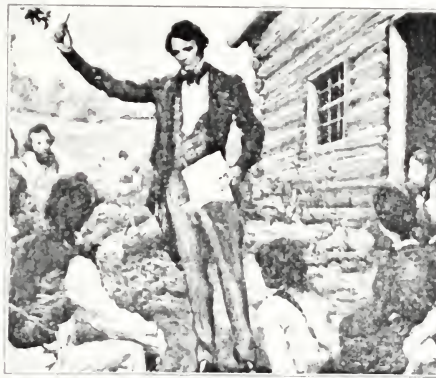
By Hugh S. Magill, L. L. D.

General Secretary, International Sunday School Council of Religious Education

My parents came to Illinois from New York State in 1856 and settled near Springfield, Illinois. They soon became personally acquainted with Mr. Lincoln and were more or less closely associated with him during the years immediately preceding his election to the presidency. Naturally, I heard a great deal about Lincoln from my parents during my early childhood. In later years, I lived in Springfield and was closely associated with the men who were Lincoln's most intimate friends. Many times I have heard from the lips of these men stories and incidents that reveal his real life and character.

Springfield was the meeting ground between people who came from the North and others from the South. The majority of the matters were of Southern origin and naturally their sympathies were with the South. With his strong convictions against slavery, Mr. Lincoln could not agree with many of the sermons preached in Springfield at that time. After listening to a sermon one Sunday evening, of pro-slavery tenor, he declared that he knew slavery was wrong because it was contrary to the teachings of Christ, and that some day these good people would realize that they had not read their Bible aright.

Lincoln's faith embodied the two great principles taught by Christ, love of God and obedience to His will, and love of fellow-man. This is exemplified throughout Lincoln's career both in his private life and in his public utterances. Amid the fierce controversies of his time he declared: "I can see the storm coming and I believe God's hand is in it. If He has a place for me, as I think He has, I want to be ready."



"If He has a place for me, as I think He has, I want to be ready"

The faith of Lincoln is clearly set forth in his farewell address, delivered from the rear platform of his train on the forenoon of February 11, 1861, at the old Wabash passenger station in Springfield, Illinois, as he was leaving for Washington to become President. One of his intimate friends suggested to him the night before that he should prepare a brief address touching on some of the great issues of the time, as the country would be anxious to hear what he had to say upon leaving for Washington. He replied that he was so saddened at the thought of leaving his old home that he did not feel like talking on public questions to his old friends and neighbors.

It was a cold, drizzly morning. On arriving at the station Mr. Lincoln passed into his car through the small group of faithful but sorrowing friends that had gathered to see him off, and coming out on the rear platform addressed them:

"MY FRIENDS: No one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people, I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance

(Continued at bottom of page 4)



The Secret of Lincoln's Strength

by

Rabbi Alexander Lyons



ILLING Dr. S. Parkes Cadman's place at the Bedford Branch Y. M. C. A. yesterday afternoon. Rabbi Alexander Lyons of the Eighth Avenue Temple, Brooklyn, addressed the Men's Conference in observance of Lincoln's Birthday. A program of patriotic music was rendered by the Gloria Trumpeters; Charles E. rt. operatic and recordine tenor; George E. Betts, chimes soloist, and Howard Wade Kimsey, baritone and song leader. Dr. Lyons's theme was "The Secret of Lincoln's Strength." His address in full follows:

In the first place, I should be insensible to the great privilege that is mine if I failed to acknowledge the fine display of religious liberalism in the invitation to a rabbi to occupy for the first time a distinctly Christian platform of religious effort that has so long been famed for the occupancy of it by that exemplary Christian minister, my beloved friend, Dr. S. Parkes Cadman. And yet it is appropriate that I be allowed to occupy his place for a little while. He speaks in the course of his Sunday addresses to such a multitude of my own people all over the country that for a rabbi to be let in now and then is only consonant with supreme propriety. In the next place, it is with a sense of profound awe that I occupy for the time the place dignified and sanctified by the genial spirituality and power of Dr. Cadman, whose pulpit, pen and practice persistently convert so many souls to higher thinking and nobler living.

My reverence is deepened by the added consciousness that I confront a treatment of Abraham Lincoln as my subject. I feel that in him I face what may be regarded as the finest expression of the nobler possibilities of the American spirit. I believe that I am not wide of the truth when I say that he is the finest flower sprung from the soil of American fertility.

Moses Heard Same Summons.

It is but natural, then, that as I proceed to my task I should do so hearing the same summons that sounded to Moses, the great Lincoln of ancient Israel, to remove my sandals from off my feet for the place whereon I stand is holy ground.

The last word on Lincoln has not been spoken. It will never be. He was too many-sided, too profound, too completely sounded and explicated by human scrutiny. Only God can account for such a soul. The most that any of us can do is to record our reaction to his majestic might as glimpsed from the viewpoint of our particular vantage of observation.

Appropriately to the auspices of a religious institution, such as the Y. M. C. A., under whose hospitality I speak, I am going to interpret Lin-

coln as he impresses me most strongly, not attempting to account for what he was and had accomplished.

Lincoln a Child of God.

To me Lincoln is easily explained, as far as human interpretation can ever satisfactorily unravel anything. I find in him literally a child of God, not that others are not divine in origin, but that God entered into his life more profoundly and palpably than He's to the lot of the generality of men. In this I find the well-spring of his superb and rare power. He was fundamentally and predominantly a spiritual man, whose consciousness flowed from the well-spring of the conviction that basically this is a God-created and God-conducted world. The poet, Oppenheim, sensed this when, in musing upon "The Lincoln Child," he said: Stars have pushed aside to let him
Through heaven's sun-down deeps
One sparkling ray of God
Strike the cloud—

Verily a sparkling ray of God struck the cloud of Lincoln's composition and so irradiated and illuminated it that it exalted and transformed it into that power which has engrained its impress inerascibly upon human record.

Lincoln was like Isalah who was consecrated to his mission by having his lips warmed to their bluing eloquence by a live coal from God's altar. He was like Jeremiah, to whom the indarting of heaven's compulsion was like a fiery restlessness in his bones, compelling him to action through which alone he found serenity and peace. I place Lincoln along with the great prophets of ancient Israel.

The Knee of His Mother.

Like Samuel, he was led by the hand of a mystic motherhood to the altar of religion. His first shrine of relation to the Highest was that holiest of altars, the knee of his mother. Such a man proves to my mind that, as Lowell expressed it, "God is not dead, that he should speak no more, if thou hast wanderings in the wilderness and findest not Sinai, 'tis thy soul is poor'."

Lincoln resumed the prophetic lineage. He proved that God speaks as well as spoke. The secret of Lincoln's strength finds its first great exemplification in his prototype, the great Abraham of Hebrew history. Unto that prophetic seer came the momentous mandate to leave country, birthplace and home and be a light-bearer of God's message of liberation to a world shackled by the blighting bondage of darkened heathenism.

It was an epochal moment in human history. Abraham yielded a ready and a regal consent. His clod was fired by the compulsion of a supernal summons. So the great Abraham of American history. You will never comprehend him adequately until you see him from the viewpoint of one who drank oft and deeply at that fountain of life whose copious well-spring nestles among the virgin heights of the mountains of God.

Not Concerned With Theology.

Abraham Lincoln was not a Christian, as he himself confessed, as Christians went then, and as too largely they go now. He was not con-

cerned with the theology about Christ. He was too spiritual to be even principally a mere theologian. Nor was he content with creedal conviction or denominational identification. And yet he was a Christian in the sense that his life was inspired by the spirit of Jesus with which he was familiar, whose conduct he sought to emulate and did extensively approximate.

Lincoln was a Christian in the sense in which that term is gaining in favor and application. He was a Christian in the sense that makes many liberals of that faith liberal Jews and many liberal Jews the finest types of Christians. We find this in his embodiment and exemplification of those fundamental things in the life of Jesus which have never been rejected by intelligent Jews and are just coming to their due recognition in the vanguard of progressive Christians.

Lincoln felt deeply his sense of the limitation, the weakness and the dependence of the human material. Here we have the source of religious aspiration. This finds convincing expression in his favorite hymn, "Oh, Why Should the Spirit of Mortal Be Proud?"

Duty a Divine Demand.

Impelled by his conviction and consciousness of human limitation and its need of being divinely supplemented, Lincoln was impelled by an irresistible sense of moral responsibility. With him duty was not a human determination but a divine demand. He felt this with personal application to himself. He felt that he was divinely called and commissioned. He moved across the stirring stage of the great affairs of his time with the majestic poise of one providentially appointed. He felt that "without the assistance of the divine being I cannot succeed. With that assistance I cannot fail."

Lincoln's spirituality, his mystic background, find confirmation in his love of the Bible which he knew intimately and consciously, and otherwise appropriated as the stimulus of his spirit and the mainspring of his moral momentum.

Lincoln's love of God, which gently and profoundly leavened and impelled his conduct, expressed itself in his motherlike sympathy and inclusive tenderness of regard for his fellow-men. Indeed, he said, "That church would be his over whose altar should be inscribed 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might, and thy neighbor as thyself.'"

Not only was Lincoln heaven-born in the source of his strength, but he resorted regularly and frequently to the spiritual heights for reinvigoration of his impulses and to wing his aspiration to higher reaches of effort and achievement. He was a man of prayer. He prayed oft, piously and efficiently.

Loved His Fellow Men.

Lincoln's fundamental and genuine religiousness is, to my mind, best indicated in his humane inclusiveness and patriotic far-sightedness. Like Abraham-Adhem, he loved his fellow-men, not merely individually and near at hand, but universally. And so as the supreme representative of the American spirit, he regarded America as chosen of God, like unto the commitment of ancient Israel, to be a bearer of blessing unto the rest of the world. Washington advised respect for the rest of the world. Lincoln exemplified a sense of practical service to mankind. Whoever scales the mountains of God must be inclusive in his vision, just as one who has ascended the peaks of earth attains to a farther outlook with a wider intake.

Thus might I go on with growing extensiveness to point out, in confirmation of my claim, that the secret of Lincoln's strength is to be found



Rabbi Alexander Lyons.

the human upon the divine and the persistent recourse of man to God for spiritual strength and moral momentum. Lincoln once said that "it is hard to die and leave one's country no better than if one had never lived for it."

This thought ought to be our dominant consideration as we annually pay homage to that cathedral character, that inreaching of God into human life, that majestic man who, for a brief time, trod majestically the territory of American life and thence became a heritage of the ages. Let us in his memory so promote the union of all good men and women everywhere in the interest of those who ought to become good that we shall keep Lincoln progressively with us, not merely as a memory but as the momentum of an irresistible motion.

The Religion of Abraham

This Is the Story of the Great Emancipator's Belief In a Divine Providence as the Force that Guides the Destiny of Mankind and of the Nations of the World

By EDWARD NELSON DINGLEY



IT HAS come into the consciousness of serious and thoughtful men and women who love their country and their fellow pilgrims in the journey of life, that whatever progress has been made in civilization, or what we call civilization, has been under the mysterious but manifest guidance of unseen hands. Science and evolution no longer crowd out Divine Providence; they harmonize with Providence, for science and evolution preclude chance, and a divine Providence is not chance. With chance eliminated, there must be some Master Hand or Power we call God, or Providence.

The great men and women in history, that is the individuals who have risen above the common level like great oaks in the forest, have been inspired and driven on and up by some hidden and mysterious influence. It can never be explained why a few great souls have illuminated and uplifted the world, save on the theory that all such human beings are agents of what we call Providence to point the way. This was the key to Abraham Lincoln's religious philosophy.

Abraham Lincoln was one of these great souls; yet, ever since his tragic translation, there have come out of the ignoble thoughts of many the suggestion that Mr. Lincoln had no religion or religious beliefs; in fact, was devoid of any orthodox opinions which the leaders of the church in his time required as a passport to the chamber of ecclesiastical immortals.

PRAYERS OF PARSON ELKINS

Yet Mr. Lincoln was brought up amid surroundings not conducive to religion or pious thought. The itinerant preacher and camp-meeting in those days smacked of religious bigotry not free from a curious spiritualism born of ignorance. It is told that the first prayers Parson Elkins said above the mound of Nancy Hanks were the first public prayers to which Abraham Lincoln ever listened; but this must be untrue, for undoubtedly he listened to public prayers often, but not with understanding or visible impression. Yet, strangely enough, the Bible was one of the five books constituting young Lincoln's first library; and he proved in later years, that he was a master of its characters and style. Even in those rough, uncouth and vulgar surroundings, Abraham Lincoln modeled his style of talking and writing upon the Bible.

It is not unreasonable to suppose that religious bigotry and rivalry among preachers, and the lurid pictures of eternal punishment for those outside a particular fold, jarred on the budding intelligence and common sense of Mr. Lincoln, and turned him away from what was called the religion of the day. He seemed to doubt the wisdom of fighting over religious beliefs, yet admitted the need of righteous conduct as a pre-requisite for real manhood, for at the age of fourteen he wrote on the fly-leaf of his school book:

"Abraham Lincoln
His hand and pen;
He will be good,
God knows when."

If young Lincoln did not manifest that sincere and ardent love for the religions of his time, it must have been due to their harsh, uncompromising and dogmatic characteristics.

QUARRELS OVER CREED

Mr. Lincoln spent seven years (1830-1837) in Illinois, finally residing in Springfield. During that period he continued to listen to quarrels among ministers over religion and creed, to the awful and eternal torment of the wicked, and the narrow political discussions in the "country" houses. So great became the prejudice against such ministers and such preaching that Illinois barely escaped having in her state constitution, a provision disqualifying all ministers to hold office in the state.

When it is recalled that in Lincoln's early days, it was sufficient in some localities to stamp one as an infidel, to believe that the earth is round and to deny that the world was created in seven days of 24 hours each! Perhaps Mr. Lincoln was called an infidel in those days, because he would not believe the earth is flat. Up to his entrance into Springfield, at the age of 28, Mr. Lincoln was "unsettled in love and unsettled in religion." Is it any wonder? His experiences had driven him to the most lonely period of his life.

It is not disputed that Lincoln's early association with anti-slavery and doctrinal disputants, gave rise to an aversion to the religion of the day. He did not even attend a church at Springfield, until early in February, 1850. Truly "a little child shall lead them." February 1 of that year, the second son of Mary Todd Lincoln died. He was between three and four years old. The mother was an Episcopalian, but the rector of that church was absent from the city, and Rev. James Smith, D. D., a Presbyterian, conducted the funeral services. From that

hour, Lincoln underwent a spiritual change. He became a regular attendant at church. His heart was touched; his soul was uplifted "unto the hills."

"TREASURES IN HEAVEN"

An incident following soon after, is related by Captain Gilbert J. Creney, a young printer at Springfield. The story is handed down, not for its accuracy but as evidence that Lin. was familiar with the Bible, and from it secured "treasures in heaven." He was called "the Bible of a widow who wished to make a will. After the document was drawn and signed, there being no minister present, Mr. Lincoln found himself performing the office of a pastor. The dying woman asked Mr. Lincoln to read to her from the Bible. Without a moment's hesitation, and without reference to the Bible near, Lincoln repeated the 23d Psalm, the first part of the 11th chapter of John, and "Rock of Ages." At the end of the journey back to Springfield, Lincoln said to his companion: "God and Eternity and Heaven were very near to me today."

In March, 1851, Abraham Lincoln, with tear-dimmed eyes and a voice choked with emotion, stood upon the platform of a railroad train ready to leave Springfield, Ill., for the last time. He said to his friends and neighbors: "I now leave, not knowing when or whether ever I may return, with the task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him, who can go with me and remain with you and be every where for good, let us confidently hope that all will yet be well. To His care I commend

ing you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

When Mr. Lincoln had finished preparing his first inaugural address, and had read it to his family and intimates, it is said that he wished to be left alone for a short time.

In an adjoining room, the voice of prayer could be distinctly heard. He commended his country's cause and all dear to him, to God's providential care.

ON GOD'S SIDE

During his residence in Washington, Mr. Lincoln habitually attended the New York Presbyterian Church, of which Rev. Phineas D. Gurley, D. D., was pastor. Dr. Gurley has reported this statement of Mr. Lincoln's: "My hope of success in this struggle rests on that immutable foundation, the justice and the goodness of God; and when events are very threatening I still hope that in some way all will be well in the end, because our cause is just and God will be on our side." Later Mr. Lincoln was reported to have said many times: "I want to be sure that I am on God's side."

Every proclamation issued by Mr. Lincoln for fasting and prayer and days of thanksgiving, bore the sincere expression of his faith. In reply to a delegation of Friends asking that he stop the war, Mr. Lincoln said: "If I had had my way, this war would never have been commenced. We find it still continues, and we must believe that He permits it for some wise purpose of His own, mysterious and unknown to us. We cannot but believe that He who made the world still governs it."

Mr. Lincoln's intimates assert that his views and beliefs on religion never changed from the day he left Springfield until he died, probably largely because he never told any one what his views and beliefs were. His first belief religion and Christianity, that is all. To him, views and beliefs were non-essential. Joshua Speed writes: "Mr. Lincoln often said that the most ambitious men might live to see every hope fail, but no Christian could live and see his hope fail, because fulfillment could only come when life ended."

Perhaps the nearest expression of Mr. Lincoln's religion and his church-leaving, is his repeated answer to an inquiry why he had never joined a church. "When any church," he said, "will inscribe over its altar as its sole qualification for membership, the Savior's condensed statement of the substance of both the law and the gospel: 'Thou shalt love the Lord thy God with all thy soul, and with all thy mind, and thy neighbor as thyself'—that church will I join with all my heart and soul."

"IN GOD WE TRUST"

Mr. Lincoln believed in the efficacy of prayer, and that he was an instrument of God, and that as God willed, so would the contest be. It is related by Schuyler Colfax, Speaker of the House of Representatives, that the last act of Congress signed by Mr. Lincoln was one requiring that the motto in which he sincerely believed, "In God we trust," should thereafter be inscribed upon all of our national coins.

Again it was made manifest that "a little child shall lead them." Mr. Lincoln's son William died in the White House; and again his thoughts turned more to religion. Who can tell how much these bereavements touched his soul, and inspired his public acts? His own sorrows softened his heart toward the fathers and mothers of the land; and again and again brought him to his knees in prayer.

It is not too much to say that while Mr. Lincoln's religion was real and genuine, it was more so as he faced his terrible responsibilities and the moral and spiritual aspect of the work he was divinely called to perform. Nor is it impossible to believe that his sort of religion, his faith in an overruling Providence, and his frequent resort to prayer for guidance, had a profound influence on the minds of the members of his cabinet and other national leaders. It is recalled that Secretary of War Stanton not only a very religious man himself, on the day General Lee surrendered, surrounded the dome of the Capitol with a transparency reading: "This is the Lord's doing, and it is marvelous in our eyes."

Here are some of the most striking passages from many of Mr. Lincoln's speeches, all testifying to his belief that the government of the United States was in the hands of Providence: "A reliance on the God who has never forsaken this people"; "I have said nothing but what I am willing to live by, and if it be the pleasure of Almighty God, to die by"; "Intelligence, patriotism, Christianity, and a firm reliance on Him who has never yet forsaken this favored land, are still competent to adjust in the best way, all our present difficulties."

In designating a day of fasting and prayer Mr. Lincoln used these words: "Those nations only are blessed whose God is the Lord. * * * We have been the recipients of the choicest bounties of heaven. We have grown in numbers, wealth and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand that preserved us in peace and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of reverencing and preserving graces, too proud to pray to the God that made us."

How far do these words apply to the United States of 1923?

In reply to a committee that presented him with a beautiful copy of the Bible, Mr. Lincoln said: "In regard to this great Book, I have but to say that it is the best gift God has given to man. * * * All things most desirable for man's welfare, here and hereafter, are to be found portrayed in it."

"Mr. Lincoln," said his old pastor, Dr. Gurley, "remembered that God is in history; and that His guidance and mercy were the best hope he had for himself and for his country."

The firm yet kindly inspired words of Mr. Lincoln's second inaugural address, will live forever, as a key to his character and his faith in the promises of God—that the right shall prevail: "Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.' With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in."

THE GETTYSBURG ADDRESS

Mr. Lincoln's immortal Gettysburg address, is the climax of the divine spirit that moved his soul. In few words he paid tribute to the honored dead, and devoutly closed thus: "That we here highly resolve that those dead shall not have died in vain—that this Nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth."

When the last chapter of Mr. Lincoln's life was finished and the book was closed, the storm arose over the question: "Was Abraham Lincoln a Christian?" Volumes have been written on both sides; and scores of small men with smaller minds have endeavored to cast a doubt upon this query. He may not have been a Christian in the technical sense of the word, but he was deeply religious and practically a Christian. Whatever Abraham Lincoln was, he was not an atheist, for he believed most sincerely in God. Some have called him an agnostic, meaning that Mr. Lincoln did not find himself in a position to affirm dogmatically, some of the tenets of the church.

The late Dr. Lyman Abbott wrote: "The life of Abraham Lincoln appears to me to furnish a very striking illustration both of the difference between theology and religion, and of the way in which religious experience is often developed in the life of a true man, and is accompanied by a real though generally unconscious change in theological opinion. * * * These had been in Mr. Lincoln's faith in a supreme righteous Power." In other words, Mr. Lincoln, according to Dr. Abbott, was a true Christian, although he may not have known it.

Mr. Lincoln was not a theologian, but he was a true Christian. The world needs few theologians, but many Christians; it needs fewer creeds and more deeds, like the deeds of Abraham Lincoln.

A BENEDICTION TO MANKIND

Abraham Lincoln's life has been a benediction to all mankind since his translation; especially to those whom he served and for whom he died. His whole official life was a demonstration of the intimate relation between what we call human government and divine plan—between wise human legislation and spiritual righteousness. There are times in the affairs of men, when human agency seems inadequate to meet the situation. Mr. Lincoln met and triumphed over one of those times. He knew he could not succeed with man-made machinery or with the ordinary instruments of government; he must depend upon some Power outside the realm of ordinary legislative and executive experience found in Divine faith alone.

Mr. Lincoln's method of meeting situations, his appeal to prayer, his supreme confidence in the wisdom of Divine Providence, is particularly appealing to the world in its present troubled state. The problems of America and of the world are sufficiently appalling to suggest that possibly something besides human agency must be employed, to save humanity and civilization.

The world is not very much troubled about whether Abraham Lincoln was a certain kind of a Christian, or why he was not a member of a certain sort of church. With due reverence, it may be said, that, next to the Man of Galilee, Abraham Lincoln was the greatest friend of humanity and therefore the nearest to the Almighty, of all the sons and daughters of God. His life and example furnish us with lessons we need to follow in these anxious times.

Abraham Lincoln was great, not so much because of his intellectual power, as because of his moral and spiritual power. He proved to America that real religion is a material experience touched and adorned by the mysterious spiritual force we call God; and that nations and peoples as well as individuals, must come in contact with and be blessed by, the moral and spiritual forces of the world; and employ those forces, if anything worth while is to endure.

The problems of America and of the world, must be solved, if solved at all, by an application of the religion and faith of Abraham Lincoln.

The soul of Abraham Lincoln is marching on.

W. J. Johnson 7-12-23

LINCOLN'S CHRISTIANITY PROVED

Conclusive Evidence that the Martyr-President was a Firm Believer in Christ, the Atonement, and an Inspired Bible

IN a booklet entitled *The Religion of Abraham Lincoln*,* by General Charles H. T. Collis, new evidence is given of the martyr-President's Christian belief. The whole nation will be grateful to General Collis for printing these interesting facts, for they clear away doubt and should end further controversy concerning Mr. Lincoln's religious views. The author has gathered his testimony not only from the public records, but from an intimate acquaintance with Mr. Lincoln in Washington, in the army hospitals, and at the front during the days immediately preceding General Lee's surrender and the President's untimely taking off. The pages include correspondence between General Collis and the late Col. Robert G. Ingersoll, and interesting anecdotes by Major-General Daniel E. Sickles and Hon. Oliver S. Munsell.

In General Collis' first letter addressed to Colonel Ingersoll, dated on Lincoln's birthday, February 12, 1863, the writer says:

You say that Lincoln's religion was the religion of Voltaire and Tom Paine. I know not where you get your authority for this, but if the statement be true, Lincoln himself was untrue, for no man invoked "the glorious Father of Almighty God" in every effort of his life with more apparent fervor than did he, and this God was not the Deists' God, but the God whom he worshipped under the forms of the Christian church, of which he was a member.

In a letter dated Feb. 21, General Collis writes:

If I find that Mr. Lincoln professed Christianity, worshipped at a Christian church, admitted his belief in the divinity of Christ, and boldly asserted the doctrine of the inspiration of the Scriptures, I am compelled to deny that "his religion was the religion of Voltaire and Tom Paine," or to confess that he was an impostor. There is no middle course.

That Mr. Lincoln regularly attended a Christian church in Washington is a historical fact. Though not a "member," as we technically understand it, he was a constant attendant of Dr. Gurley's Presbyterian Church, near the corner of Fourteenth street and New York avenue. Dr. Gurley was his pastor, and was present at his deathbed. He also frequently attended Dr. Sutherland's church.

That he was a Christian at heart as well as in form, and believed in the efficacy of the prayers and support of Christian denominations let extracts from his addresses verify.

Leaving his home at Springfield with a full—a sorrowful—appreciation of the awful responsibility devolving upon him, surrounded

by a Christian community with whom he had lived a quarter of a century, he thus addressed them: "I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him I cannot succeed. With that assistance I cannot fail. Trusting you, and he everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

To the Presbyterians he said: "It has been my happiness to receive testimonies of a similar nature, from I believe, all denominations of Christians. This to me is most gratifying, because from the beginning I saw that the issues cause from the great struggle depended on the Divine interposition and favor. Relying as I do upon the Almighty power, and encouraged as I am by these resolutions which you have just read, with support which I receive from Christian men, I shall not hesitate to use all means to secure the termination of the rebellion, and will hope for success."

To the Methodists he said: "Nobly sustained as the Government has been by all the churches, I would utter nothing which might in the least appear invidious against any; yet,

with out this, it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is, by its greatest numbers, the most important of all. It is no fault of others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven, than any other. God bless the Methodist Church, bless all the churches, and blessed be God, who in this our great trial giveth us the churches."

To Mrs. Gurley, the wife of an eminent Quaker preacher, he wrote: "I am much indebted to the Christian people of the country for their constant prayers and consolation, and to no one of them more than yourself."

When requested to preside at a meeting of the Christian Commission held in Washington on February 22, 1863, he replied: "The birthday of Washington and the Christian Sabbath coinciding this year, and suggesting together the highest interests of this life and of that to

come, is most propitious for the meeting proposed."

He even went so far as to differ with those Christians who believe Sunday to have been instituted for the "ease of creation"; Lincoln believed it was also "the Lord's day."

On November 10, 1862, he promulgated the following military order: "The President Commander-in-Chief of the Army and Navy desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the sentiment of a Christian people, and a due regard for the Divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled, by the profanation of the day or non-observance of the Most High."

If on September 4, 1864, you had served him with notice that thirty years later you would claim him as a Voltairean because he did not believe in the inspiration of the Bible and the divinity of Christ, he could not more emphatically have repudiated the honor than he did when he then said to the colored men of Baltimore who presented him with a Bible:

"In regard to the Great Book, I have only say that it is the best gift which God has given to man. All the good of the Saviour of the world is communicated in this book." "Was an exquisite epitome of the inspiration of Scriptures and the Atonement." And months later in his second inaugural address he remembered how he borrowed of the Son to illustrate the justice of the Father, "Woe unto the world because of offenses," etc.

Next follow General Sickles' own description of his memorable interview with Lincoln after the Battle of Gettysburg. Said General Sickles:

"Mr. Lincoln, we heard at Gettysburg, here at the Capital, you were all so anxious about the result of the battle, that the Government officials packed up and got ready to leave at short notice with the official archi-



GEN. CHAS. H. T. COLLIS

**The Religion of Abraham Lincoln*. Copyrighted by General Charles H. T. Collis. Pp. 24; paper cover; price twenty-five cents. G. W. Dillingham Co., New York, publishers.



Lincoln's Spiritual Leadership

By Ida M. Tarbell, in *Christian Advocates*

What a heritage America and the world has in Abraham Lincoln, the recurrence of whose birthday anniversary on yesterday called America's attention again to this majestic figure of her national history. The *Evangelical-Messenger* feels it can express its own appreciation of this great character in no better way than by publishing a portion of an article on the subject given above by Ida M. Tarbell, whose "The Life of Abraham Lincoln" is one of the great biographies of the American emancipator.

In the great unfinished cathedral of St. John the Divine, in New York City, there is an imposing parapet—a procession of nineteen sculptured figures representing the supreme spiritual leaders in each of the nineteen centuries of the Christian era. The last of these figures, the leader of the nineteenth century, is that of Abraham Lincoln.

Why should a great church select as the spiritual

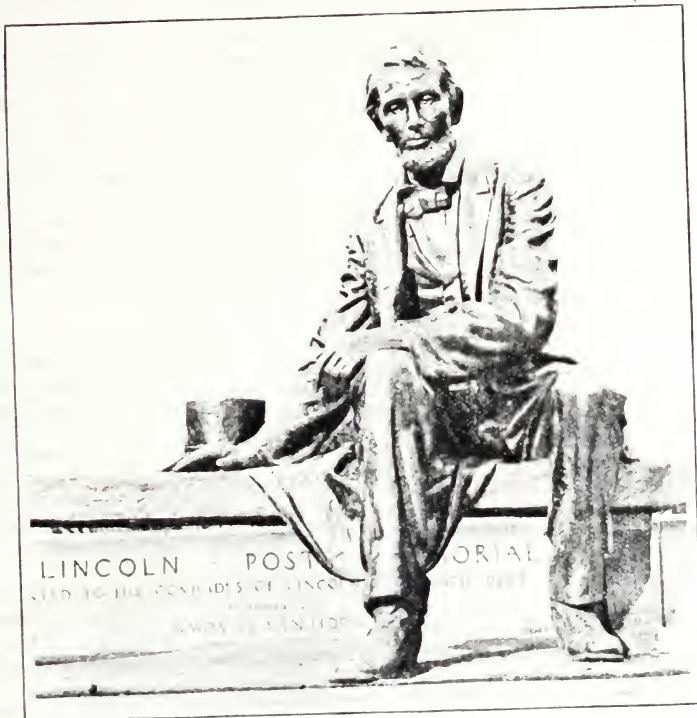
of human brotherhood. He saw in democracy through unionism the political realization of this central notion of Christianity. A practice in our country, like slavery, which denied the brotherhood of man was to him a denial of Christianity, and its support either a failure to understand that brotherhood which Christianity sought to develop or its plain denial because of self-interest.

Rarely in his political experience was he more troubled than when he discovered in the campaign of 1860 that in his own town of Springfield, Illinois, where he certainly was known, there were only two or three ministers out of twenty or more who supported him in his struggle against the extension of slavery. "I do not understand it," he told a friend as he fingered the leaves of a Bible, reading passage after passage, which seemed to him to be direct commands that no man should enslave another man, whatever his race and color.

HIS INSIGHT INTO ESSENTIAL CHRISTIANITY

He saw the church frequently joining in the effort to perpetuate, rather than destroy, human bondage. "All the powers of the earth seem rapidly combining against him" (the Negro), he said in bitter sorrow. "Mammon is after him, ambition follows, philosophy follows, and the theology of the day is fast joining the crowd. They have him in his prison house. They have searched his person and

left no prying instrument with him." But never did he confuse the support which a portion of the organized church and its theology gave slavery with the intent of Christ as found in the Bible; never did he believe that men uninfluenced by greed would support slavery. "The human heart is with us. God is with us," he said repeatedly. "We cannot fail. If we stand firm we cannot fail." That is, the idea of the brotherhood of man was in his judgment impregnable—a part of that eternal right which man cannot overthrow, however he hinders and delays it. His business in the world



(COURTESY THE DEARBORN INDEPENDENT)

The Amos H. Van Horn Statue by Borglum, placed on the Courthouse Plaza, Newark, N. J.

representative of his century a man who was not of any church? What basic thing or things in Christianity did he typify, above all other men of his time, in the minds of the distinguished council which named him? Could it have been other than that they saw him as the chief apostle in this period of the brotherhood of man, that conception which with the Fatherhood of God are the heart of the Christian system—the conceptions by which the church must ultimately rise or fall?

The greatest achievement of Abraham Lincoln's life was carrying into the field where he operated this idea

was to do his part towards making the nation a practical reality.

But there is another reason for the spiritual pre-eminence which the council of St. John the Divine may have had in mind when they selected Lincoln to represent the nineteenth century, and that was his conception of the type of man which is required to advance the brotherhood of man and the struggles and sacrifices he deliberately suffered, in order to make himself this sort of a man.

FIFTY YEARS WITH THE BIBLE

There is no doubt that Lincoln's conception of manhood and character was built up from his study of the Bible. In his childhood and youth it was the one Book of the community; in his father's house it was constantly read, debated, quoted. He grew to know it textually as few men do. It colored what he wrote and cropped out in his daily conversation. Many of his keenest and most widely quoted comments on public matters during the Civil War were direct or adapted quotations from the Bible. Thus, there was his dismissal of the Frémont boom in 1864. Frémont was a "protest" candidate for the Presidency. His supporters loudly claimed that at the Cleveland convention, held in the spring of that year, he would draw "thousands." But it turned out that there were only some four hundred persons present. When this was reported to Lincoln, his only comment was to pick up the Bible, which always lay on his office desk, open it without hesitation, and read: "And everyone that was in distress and everyone that was in doubt gathered themselves unto him and he became captain over them, and there were with him about four hundred."

But Lincoln knew the Bible spiritually—felt its truth; and particularly did he understand the type of character that the Bible holds up to man and strives to make him love and emulate. I think it is quite clear, both from Lincoln's words and actions, that he believed that it was only the kind of man that he saw portrayed in the Bible who could ever be of any lasting and powerful influence in building up democracy.

HIS UNIQUE TOLERANCE

It is not difficult to discover what he thought a man should be. In the first place, he must be tolerant. I do not know in history a truer tolerance than he showed, particularly in his political relations, where it seems sometimes that it is harder to be tolerant than in any other field of life. Take his attitude toward those who upheld slavery. He realized that they thought—many of them—that slavery was right; and, inexplicable as that thinking was to him, he refused to hate them because of it. "Think it right, as they do," he said, "they are not to blame for desiring its full recognition as being right; but thinking it wrong, as we do, can we yield to them? Can we cast our votes with their view and against our own?" He could not and would not do that; but he could not and would not despise and abuse them, because they did not yield to him. When finally war came and the people of the South were his out-and-out enemies, there is proof after proof that he practically never had harsh or bitter feelings toward them. And this is the supreme test of a man's tolerance.

deceive himself, he must be willing to work in order to form sound conclusions. To jump at a conclusion, take it because those about him hold it—this was not integrity, to his notion. You must know what you think and why you think it, and having come to a conclusion, then, you must shape your conduct according to it. That is, you must give your intellectual idea your moral support. You must not keep this conclusion so laboriously formed to yourself. The Bible told you that a man's communication should not hide your thought on a matter where it was necessary that men should know your opinion. Nor must you hide your intention, though hiding might seem to give you a temporary advantage.

GOD OR MAMMON?

All of this seemed quixotic, impractical to many of his political associates. And it certainly lost him the election to the Senate in 1858. In 1864, when he was running for re-election to the Presidency, there were many wise politicians that believed he had utterly ruined his chances by his insistence on making another draft. Grant needed the men. "But," said his counsellors, "if you make the draft, you will be defeated." "What good would it do me to be elected if I have no country?" he replied. "We need the men to save the country." And so, in the face of a possible destruction of his hopes and ambitions, he asked for five hundred thousand more soldiers. To him that was the only right thing to do. It was his interpretation of the Biblical injunction that man must prefer God to mammon—mammon being, in his case, office. That is, he preferred to jeopardize his chances for an office to sacrifice his conception of what God would have a Christian man do.

No Biblical command to men was more naturally and willingly accepted by Lincoln than that to be merciful. I doubt if there was ever a better paraphrase of the Bible's rule of charity, "Love your enemies, bless them that curse you," than his "with malice toward none, with charity for all," coupled with the literal interpretation that he strove to give to his words. Of malice he would have none, of revenge he would have none; and the last month of his life was spent in a determined, conscious effort to soften the bitterness of those with whom he dealt.

Do we not have here an impregnable base for this selection, by one of the greatest of American ecclesiastical bodies, of Abraham Lincoln as the spiritual leader of his century? It is a wise and noble choice, for he is the man who, above all others of our times, has understood and struggled to realize the significance of the Christian doctrine of the Brother of man, and who has, too, understood the kind of character and manhood that are essential if one is to contribute to the realization of that brotherhood.

THE EVANGELICAL-MESSENGER

The Comforter

A Story of President Lincoln
Founded on Fact

By F. A. MITCHEL

When the great struggle between the northern and southern states came on Allan Fitz Hugh, twelve years old, was at school in Virginia. He was a boy of delicate physique, but was full of fire, and, hearing that Abraham Lincoln was coming southward at the head of an armed force, was much trodded because he was too young to shoulder a musket and repel the invader. He found it difficult during those exciting times to attend to his studies, and had it not been for the influence of his mother, whom he dearly loved, he could not have been kept at school at all.

In those days the passion attending war ran high on both sides. The songs, the gibes, the speeches and what was written concerning the great struggle were very bitter and usually far from the truth. In the north it was "We'll hang Jeff Davis on a sour apple tree," and in the south President Lincoln was called "the baboon." The northern schoolboy conceived the idea that President Davis was an ogre, not realizing that he was an educated gentleman, had commanded a regiment of United States troops in the war with Mexico, had been a United States senator and secretary of war. The southern schoolboy considered President Lincoln a wild man from the western woods who delighted in bloodshed. Children whose minds are not developed must concentrate upon one head in any movement in which they are interested. So Allan's thoughts dwelt upon Mr. Lincoln, embodying in him the whole northern army, which was to him a terrible horde coming down to destroy the south.

When Allan was fifteen he begged his mother to let him go to fight for the confederacy. Naturally she clung to her son, and the matter was compromised between them in this wise: If the war was not over in another year Allan was to enlist with his mother's consent. Many boys of his age, both in the north and in the south, broke away from parental restraint and enlisted without permission. Food for powder was in demand, and the recruiting officers often winked at the fact that the recruits were under age. But Allan was his mother's only child, and, being of an extremely affectionate disposition, the bond between them was doubly strong.

So Allan continued at his studies, though he read more about the battles that were being fought than the subjects treated of in his textbooks. He lived in Richmond and at one time had

listened to the roar of cannon during the seven days' battles that had been fought between Lee and McClellan. His admiration for soldiers wore away some of his bitterness against the Federal generals, but President Lincoln was still the embodiment of his repugnance for the northern people. The two heads—Davis of the Confederacy and Lincoln of the Federal Union—throughout the war continued to represent the bitter antagonism felt by either side.

In the early spring of 1865 Allan Fitz Hugh came to be sixteen years of age, and his mother reluctantly consented to his doing his part to fill the gaps in the southern ranks made by northern missiles. When the time came for him to leave his mother he was seized with a foreboding that he would not see her again. It is questionable which suffered the more at the parting, mother or son.

Allan enlisted in time to take part in one of the last battles of the war. He saw a dark line of blue on the edge of a wood behind earthworks. With the Confederate line of battle he moved toward it. Suddenly a storm burst in his face. He felt himself collapse and sank down on the ground.

His companions in arms went on, but were soon driven back and over him, leaving him there with a stream of blood flowing from his side.

Later he was picked up by a Federal ambulance corps and placed on a stretcher. He believed himself to be dying, and, oh, how terrible not to be able to bid his mother goodbye!

"Mother!" he cried. "Oh, mother!"

A tall, spare man in citizen's apparel heard the wail and directed the carriers to put down the stretcher and, kneeling beside it, asked tenderly:

"What can I do for you, my poor boy?"

"You are a Yankee. You will do nothing for me. I wish to send a message to my mother, but it will never reach her."

"Give me your message and I promise you that I will send it for you."

The next morning Mrs. Fitz Hugh heard of the battle and knew that her son had been in it. While she was wondering what might have been his fate a man rode up to her and gave her a message, stating that it had come by the day of truce.

Starting for the front at once, the anxious mother succeeded in bringing her boy home. He hovered for some time between life and death, then began slowly to recover. Not long after this Richmond was evacuated by the Confederates, and President Lincoln went down there from Washington. When he was riding through the street on which the Fitz Hughes lived Allan was propped up in an easy chair on pillows, and his mother pointed out Mr. Lincoln to him.

"Oh, mother!" exclaimed the boy.

"What is it, Allan?"

"He's the man who comforted me when I was carried off that dreadful battlefield, and he sent you my message."



The Religious Life of Abraham Lincoln

THE real foundation character and genuine principles of Lincoln's religious life can not be doubted by any careful student of the inner life of such a genuine and sincere man. He

has been called skeptical by some who have failed to understand or appreciate such a noble and devout man as Abraham Lincoln. He had a profound reverence for the Bible, and an unshaken faith in God as the divine Father, and in Jesus as the Friend and Saviour of man.

An old, well-thumbed copy of the Bible is carefully kept in the Lincoln Museum in Washington. On the inside of the cover may be found these words written by himself: "A. Lincoln, his own book." In early life he was a devout reader of the Bible. In early manhood he wrote his half-brother about his father's serious sickness, using the following quotation: "I notice the falling of the sparrow, and numbers the hairs of our heads."

While this noblest type of our American manhood arose from extreme poverty and obscurity, as a son of the virgin soil of old Kentucky, yet the pastor of this immortal fame will never fade or grow dim, but shine in undiminished splendor in the hearts and memories of all true Americans.

The most outstanding characteristic of Lincoln's life was his honest conviction, his unquestioned sincerity. This was for him the familiar name of "Honest Abe." There was no sham or pretense, insincerity or deceit in his nature. Hence, his religious convictions were real, genuine and pure. In all things he loved and admired that simplicity and uprightness which made his own life so noble in purpose.

Throughout his early life, and in his speeches, as well as in the days of deepest trial during the Civil War period, he daily read the Scriptures, and earnestly sought the help of divine guidance. About a year before the tragic end of his career he wrote to his friend, Joshua Speed: "I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can, and the balance on faith, and you will live and die a better man."

In "The Lincoln Year Book," compiled by Wallace Rice, I find upon almost every page some saying of his which reveals the deep, inner conviction of the heart of this most noble and patriotic American, this sincere and devout Christian man. Let us quote a few passages: "All I am in the world, I owe to the opinion of me which the people express when they call me, 'Honest Old Abe.' " This saying enables us to recall that even more significant one which he spoke to a friend, saying: "All that I am, or ever hope to be, I owe to my sainted mother." He always held her memory in the deepest reverence and affection. And well might he thus hold her in reverence, for one of his biographers has thus described her: "Nancy Hanks was gentle



"Men ought to be mighty good to women, for nature gave them the big end of the toy to tiff and mighty little strength to do it with."

and refined, beautiful in youth, with dark hair, regular features and soft, sparkling hazel eyes. Unusually intelligent, and read all the books she could obtain. She was a woman of deep religious feeling, of the most exemplary character, and most tenderly and affectionately devoted to her family. Her home indicated a love of beauty exceptional in the wild settlement in which she lived, and, judging from her early death, she was perhaps less hardy than those among whom she lived." She had what was better, however, than a robust body; viz., a strong, self-reliant spirit, a spirit which animated her noble son and gave him that tender and reverent heart so filled with compassion and love for the common people, of forgiveness and mercy for the suffering ones and so touched with that tenderness which called forth his most gracious and liberty-loving interest in the fellow-man.

To quote again from the "Year Book," he desires to be taken into the hearts of the people when he says:

"I want Christians to pray for me. I need their prayers."

"I shall do nothing in haste."

"I trust I shall be willing to do my duty, though it costs my life."

"If I can learn God's will, I will do it."

"Tell the whole truth."

"With firmness in the right, as God gives me to see the right."

"Learn the laws and obey them."

"I want in all cases to do the right."

"I have nothing but what I am willing to live by, and, if it be the pleasure of almighty God, to die by."

"When the times comes, I shall take the ground I think is right."

"Nothing shall be wanting on my part, if sustained by the American people and God."

"The Lord has not deserted me thus far, and He is not going to now."

"I am nothing, but truth is everything."

"I hope I am a Christian."

"Let there be peace."—*Exchange.*



A Pleasant Page of History.

IN the day after leaving the fallen city of Richmond, he was cheered at City Point by a crowd of Confederate prisoners. He said to Admiral Porter, "They will never shoulder a musket again in anger, and if Grant is wise he will leave them their guns to shoot crows with and their horses to plow with: it would do no harm."

It is a pleasant page of history which records that in the terms made with Lee and Johnston respectively, neither Grant nor Sherman disapproved this magnanimous hope.

Gen. John B. Gordon, in his recent book of memoirs, gives an account of his farewell address to his soldiers:

"I closed with the prophecy that passion would speedily die and that the brave and magnanimous soldiers of the Union army, when disbanded and scattered among the people, would become promoters of sectional peace and fraternity. . . . As I began to speak from my horse, large numbers of Union soldiers came near to hear what I had to say. The Hon. Elihu Washburne, afterward United States minister to France, and a close friend to both Grant and Lincoln, made himself known to me, and in a most gracious manner expressed

Southern city of Baltimore.

In Charleston, says Mr. Rhodes, "William Aiken, who had been a prominent Representative in Congress from South Carolina before the war, and who then had the name of owning more slaves than anybody else in the country, joined with an associate in a request to the colonel in command, for the use of Hibernian Hall, in order that the citizens of Charleston might in public meeting express their condemnation of the crime perpetrated and mourn the loss of Abraham Lincoln."

Mrs. Jefferson Davis writes that when the news was brought to the family of the President of the Confederate States, "I burst into tears,—the first I had shed,—which flowed from the mingling of sorrow for the family of Mr. Lincoln, and the thorough realization of the inevitable results to the Confederates."

Gen. Robert E. Lee, says Fitzhugh Lee, "denounced the assassination of Mr. Lincoln as a crime previously unknown to the country, and one that must be deprecated by every American." The fiery Robert Toombs, "who could have ruled all hearts had he but tamed his own," declared that Lincoln's death was an irreparable calamity to the South.

Then came the era of reconstruction, as the opportunity of carpet-bagger and unscrupulous

his national reputation. The admiration for it both in North and South cemented the growing feeling of national unity.

Mr. Clark Howell, Grady's successor as editor of the Atlanta Constitution, has said: "The untimely death of Abraham Lincoln was more of a calamity to the South than to any other part of the Union, and the States which formed the Confederacy lost far more heavily by it than the Republic."

In Southern literature Maurice Thompson's poem is fairly typical:

He was the North, the South, the East, the West.
The thrall, the master, all of us in one:
There was no section that he held the best:
His love shone as impartial as the sun;
And so revenge appended to him in vain,
He smiled at it, as at a thing forlorn,
And gently put it from him, rose and stood

A moment's space in pain,
Remembering the prairies and the corn
And the glad voices of the field and wood.

The Story of the Abandoned Plot.

IN his book, "On the Wing of Occasions," Joel Chandler Harris has played with the fancy that three Southerners, having access to the White House through passes granted by Mr. Lincoln himself, formed a plot to kidnap

him. After being in Washington for several days, and in intercourse with Mr. Lincoln, so that the execution of the plot becomes apparently possible, they are so won over by the personality of the President that they abandon the plot, and with full confidence in his generosity tell the whole story:

"But I don't understand why you changed your mind when you had everything in your own hands."

"Well, I can only say this, Mr. President, that if the plain people of the South knew you as well as we know you, the war wouldn't last much longer." Mr. Lincoln rose from his chair and laid his hand on Bethune's shoulder.

"My son," he said, solemnly, "no human being ever did or ever can pay me a higher compliment than that. I wish all your people would take a month off and come up here to kidnap me!"

"They are engaged in some such adventure now," remarked Mr. Stanton, dryly.

Lincoln Stories in the South.

INE of the Southerners in this story is a Mr. Sanders, a man after Lincoln's own heart, because he is one of the plain people and full of facetious sayings and good stories.

Finally Mr. Lincoln turned to Mr. Sanders. "Does your President have much opposition?" "Not among them that he can get his hands on, but Joe Brown is after him with a sharp stick, and Bob Toombs raves round, and they manage to keep the water warm, if not a-b'illin'." The states' rights plaster does purty well when you slap it on some 'n else, but when the other fellow slaps one onto you it hurts like fire."

"How is that?" Mr. Lincoln asked, his eyes fairly dancing with amusement.

"Well, Jeff Davis was put in to slap the states' rights plaster onto you-sell, an' now he can't hardly get a law passed, but what Joe Brown holds up with a states' rights plaster an' slaps it onto Mr. Davis." Mr. Lincoln roared with laughter. "I don't think it's fair." Mr. Sanders went on, "but some of the boys apparently got a good deal of fun out'n it."

Lincoln's enjoyment of Georgia "cracker" stories brings to notice one of the strong points of sympathy between him and the Southerner. In the South the story plays a large part in social and political life.

The art of telling a story was cultivated as a fine art by the Southern gentleman of olden time. It was introduced and interspersed with fitting preliminaries and

Among the plain people the story was told in more staccato style, and was the favorite method of making clear or enforcing any point. In the conferences and associations of preachers, in the conventions of politicians, in the groups of lawyers "on circuit"—everywhere the good story was the powerful resource of social pleasure and argumentative illustration.

Mr. Lincoln's humbleable stories filtered through the ranks of war into the South during the times that tried men's souls.

They kept his intense humanness to the forefront of attention. Exasperation could hardly be focused on a character associated with so much good humor and merriment. Even the Southern war governors, besieged with applicants for office, could wish themselves in like condition with him when he had some trifling but contagious ailment, and "at last had something he could give to every office-seeker who called."

Among the large negro population Lincoln is the one saint in their calendar.

Lincoln was not a saint; but no bigotry would deny the right of the freedmen to canonize him. He who conjures with the potent ward of Lincoln's name can do anything with the negro people.

As the Years Recede.

IN one of his lectures, Henry Watterson of Kentucky includes Lincoln among the few great "inspired" men:

"Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scottish plowman, and stayed the life of the German priest? God, God, and God alone; and as surely as these were raised up by God; inspired by God, was Abraham Lincoln; and a thousand years hence, no drama, no tragedy, no epic poem will be filled with greater wonder, or be followed by mankind with deeper feeling than that which tells the story of his life and death."

Every man passes at death into a larger and richer appreciation. The great man whose death is made famous into a transfiguration,

As the years recede, Abraham Lincoln will be idealized.

The words just quoted show that in this idealization the fervid imagination of the South will have its share. When the background shifts far enough into the past to enable our descendants to think of the Civil War as our kin beyond

the sea think of the Wars of the Roses, the memory of Lincoln will be as truly a national possession as that of Washington.

THE Pulpit Editorial

CONDUCTED BY

Rev. Frank L. Cann
OF THE
Universalist Church

ABRAHAM LINCOLN

Delivered, as printed, in the Universalist Church Sunday Evening, Feb. 7th, by Mr. Vaughn H. Clay.

As a boy Lincoln was free from bad habits of all kinds, was generous, sympathetic, and kind of heart. He had physical strength and was not a bully; was fond of a fight but fought fairly, and as a rule on the side of weakness and of right. He was as yet uninfluenced by any woman except his own dead mother and his step-mother. He was socially shy, and had not profited greatly by the meager lessons in social usage which had been taught in Andrew Crawford's school. He was ambitious, but his ambitions had no known focus. He was only moderately industrious, but could work hard when he had to do so. He had some ambition to write and to speak in public, but as yet he had little idea what he was to speak or write about. In other words, he was a great hulking backwoodsman, with vague and haunting aspirations after something better and larger than he had known or seemed likely to achieve. We are told that when he went to church he noted the oddities of the preachers, and afterwards mimicked them. This might have been expected, for two reasons. First, he had a love of fun and of very boisterous fun at that; secondly, he had a fondness for oratory, and this was the only kind of oratory he knew anything about.

Lincoln went to New Salem able to read and to make what he called "rabbit tracks" as clerk on election day. He left New Salem a competent surveyor, a member of the bar, a representative in the Legislature, and an officer who had seen actual military service. He had learned to think, to compose reasonably good English, to stand on his feet and debate. He had learned to measure his intellectual strength against that of other men, and to come out ahead at least part of the time. He was entering the profession of law, but law was to him as yet a means to an end, and that end was office. Politics was the vocation and law the avocation in a large percentage of the law offices in Illinois and other new states; and Lincoln was a politician long before he was a lawyer. His residence in New Salem had tested his moral character and confirmed his personal habits. He did not drink, nor swear, nor use tobacco.

When Lincoln arrived in Springfield, where he remained until called to the presidency, he found himself for the first time in his life living in a town with churches that held services every Sunday, and each church under the care of its own minister. Springfield had several churches, and

this does not seem to have been on account of any hostility which he entertained toward them, but his first months in Springfield were months of great loneliness and depression. He was keenly conscious of his poverty and of his social disqualifications. In fact, Lincoln's habit with respect to church going underwent no very marked improvement, until the year 1850. He came, however, to know a number of ministers and to sustain somewhat pleasant relations with some of them.

In Springfield Lincoln emerged from grinding poverty into a condition in which he owned a home and had a modest sum of money in the bank. From an ill-trained fledgling lawyer, compelled by his poverty to share a friend's room above the store, he had become a leader at the Illinois bar. From an obscure figure in State politics he had come to be the recognized leader of a political party that was destined to achieve national success and to determine the policies of the nation with little interruption for more than half a century. Out of a condition of great mental uncertainty in all matters relating to domestic relations he had come into a settled condition as the husband of a brilliant and ambitious woman and the father of a family of sons to whom he was devotedly attached.

Abraham Lincoln was inaugurated 16th President of the U. S. on Monday, March 4, 1861. Not long after the great Civil War broke out and Lincoln issued his call for volunteers. It was during this war that Lincoln became the friend and helper of the people. Many prisoners he saved from death by his kindly interference. Many soldiers he pardoned for being asleep on duty. Many mothers he comforted who had lost their sons. The following extract from a letter to Mrs. Bixby of Boston, who lost five sons in battle, shows his faith in God and his adherence to all the cares of the nation.

"I pray that our Heavenly Father may assure the anguish of your bereavement and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom."

Throughout the war Lincoln kept up these messages of cheer and became immortal in the hearts of the people. When Gen. Lee surrendered his armies April 9th, 1865, Mr. Stanton, Secretary of War, though not a very religious man in his profession, felt with the whole nation the Providence of God in the result. He surrounded the dome of the Capitol with a transparency reading, "This is the Lord's doings and it is marvelous in our eyes."

But now we are at the last hill. The fateful night approaches which is to plunge an entire Nation into sadness. On April 14, 1865, Lincoln was shot in the back by a fanatic, John Wilkes Booth.

Reporters, statesmen, citizens, and their families are massed in the street waiting with tear-stained faces for the end. Some of them are sobbing, the minister and a doctor sit by the bedside of Lincoln. The latter holds an open watch in his hand and it is ticking the last moments in the age of history. What a silence as the great soul of "A friend of all" is breaking camp to go home. Lincoln's

kindly face is pale and haggard, he breathes faintly and at long intervals. His end is near. At last the doctor puts his ear against the breast of the dying man. "He is gone," Secretary Stanton, who more than once had spoken lightly of him, went to the bedside and tenderly closed the eyes of his master, saying, "Now he belongs to the ages."

Authorities differ as to the religion of Lincoln. Of what religious faith was Abraham Lincoln?

Was Lincoln an atheist? Herndon declared that Lincoln was an infidel, "sometimes bordering on atheism."

Was Lincoln a Roman Catholic? The question is as absurd as the first, and worth asking only that it may receive a simple negative answer.

Was Lincoln a Spiritualist? There were several rumors that both Mr. and Mrs. Lincoln were.

Was Lincoln superstitious? Both Mr. and Mrs. Lincoln believed in signs.

Was Lincoln a Quaker? In autobiography, he speaks of his ancestors, who were Quakers.

Was Lincoln a Unitarian or a Universalist? Lincoln did not believe in endless punishment and he did not accept the supernatural birth of Christ.

Was Lincoln a Methodist? Lincoln had a deep regard for the Methodist church. But no proof can be brought to bear on any of these denominations.

Was Lincoln a Free Mason? Lincoln was presumed to have been made such a Mason because of utterances of his, quoted at length, which appeared to show familiarity with Masonic usage.

But it seems that Lincoln did not belong to any of these denominations.

He himself said, "I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When any Church shall inscribe over its altars, as its sole qualifications for membership, the Saviour's condensed statement of the substance of both law and gospel."

"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul and with all thy mind and thy neighbor as thyself, that church will join with all my heart and all my soul."

But even though there are so many differences in opinion as to Lincoln's religious beliefs, he had a religious Creed which he always tried to follow and which in closing I shall read to you.

The Creed of Abraham Lincoln in His Own Words

I believe in God, the Almighty Ruler of Nations, our great and good and merciful maker, our Father in Heaven, who notes the fall of a sparrow and numbers the hairs of our heads.

I believe in His eternal truth and justice.

I recognize the sublime truth announced in the Holy Scriptures and proved by all history that those nations only are blest whose God is the Lord.

I believe that it is the duty of nations as well as of men to own their dependencies upon the overruling power



The Faith of Abraham Lincoln

(Written for the Illinois State Register)

By J. H. Rockwell

(Mr. Rockwell was formerly well known writer of Springfield. He is now in Midland, Michigan.)

If one can accept as true the testimony of persons who knew him intimately for many years, then Abraham Lincoln not only believed in God as the Creator of this universe, but also believed in Jesus Christ as the Son of God and the Savior of the world. The notion that Mr. Lincoln was an infidel is due, almost wholly, to statements made by Mr. H. Herndon, Mr. Lincoln's law partner in his "Life of Lincoln" and in certain public addresses.

As Herndon was a free-thinker of the broadest type, it was quite natural, perhaps, that he should allow that fact to influence his estimate of Mr. Lincoln's attitude toward religion, and this being all the more likely because of Mr. Lincoln's utter silence in the matter. In a sense, too, he was a free thinker, but not in the sense of denying the being of God or of the divinity of Jesus Christ, his Son. That this is true is proven by an incident which occurred during his first campaign as a candidate for Congress, when the charge was urged against him that he was an infidel—an enemy of the church, and of religion; and as he did not contradict the charge in any of his speeches that followed, it was regarded by many as true. But the charge was not true, as is shown in the following letter addressed to B. F. Irwin, an old friend of Mr. Lincoln's:

Pleasant Plains, Ill., April 28, 1847.
B. F. Irwin.

Sir—In regard to your inquiry just received, of what I heard Lincoln say about a charge of infidelity made against him when a candidate for Congress in 1847 or 1848 it was this: I was present and heard Joshua Grady ask Lincoln a question or two regarding a charge made against Lincoln of being an infidel, and Lincoln unqualifiedly denied the charge of infidelity and said, in addition, his parents were Baptists and brought him up in the belief of the Christian religion; and he professed the Christian religion as much as any body, but was sorry to say he had or made no pretenses to religion himself. I can't give his exact words, but would make each anywhere that he positively denied the charge made against him of infidelity. That was the first time that I had ever heard of the charge of infidelity against Lincoln. Grady did not say that he would not vote for Lincoln if he was an infidel; but my understanding from Grady was that he would not vote for Lincoln if he was an infidel, and Grady did, I suppose, vote for him. I understood him that he should.

Respectfully,

Thomas Mosteller.

Menard County, Illinois.
Very few persons today believe Mr. Lincoln to have been an atheist—denier of the being of God—but there are many who believe that he denied the deity of Christ, and yet in an interview with Newton Bateman, just prior to his first election to the presidency, Mr. Lincoln clearly and explicitly declared his belief in Christ as the Son of God and equal in power with God.

Following is the interview alluded

to and its accuracy is vouched for by men of the highest honor:

"Mr. Newton Bateman, superintendent of Public Instruction for the state of Illinois, occupied a room adjoining and opening into the executive chamber. Frequently this door was open during Mr. Lincoln's receptions; and throughout the seven months or more of his occupation, Mr. Bateman saw him nearly every day. Often when Mr. Lincoln was tired, he closed his door against all intrusion, and called Mr. Bateman into his room for a quiet talk. On one of these occasions, Mr. Lincoln took up a book containing a careful canvass of the city of Springfield, in which he lived, showing the candidate for whom each citizen had declared it his intention to vote in the approaching election. Mr. Lincoln's friends had, doubtless at his own request, placed the result of the canvass in his hands. This was toward the close of October, and only a few days before the election. Calling Mr. Bateman to a seat at his side, having previously locked all the doors, he said: 'Let us look over this book. I wish particularly to see how the ministers of Springfield are going to vote.' The leaves were turned one by one, and as the names were examined, Mr. Lincoln frequently asked if this one and that were not a minister, or an elder, or the member of such or such a church, and sadly expressed his surprise on receiving an affirmative answer. In that manner they went through the book, and then he closed it, sat silently and for some minutes regarded a memorandum in pencil which lay before him. At length he turned to Mr. Bateman, with a face full of sadness, and said: 'Here are twenty-three ministers, of different denominations, and all of them are against me, but three and here are a great many prominent members of the churches, a very large majority of whom are against me. Mr. Bateman, I am not a Christian—God knows I would be one—but I have carefully read the Bible, and I do not so understand this book,' and he took from his bosom a pocket New Testament. 'These men will know,' he continued, 'that I am for freedom in the territories'—freedom everywhere as far as the constitution and laws will permit and that my opponents are for slavery. They know this, and yet will turn this book in their hands, in the light of which human bondage cannot live a moment, they are going to vote against me. I do not understand it at all.'

"Here Mr. Lincoln paused—paused for long minutes, his features surcharged with emotion. Then he rose and walked up and down the room in the effort to retain or regain his self-possession. Stopping at last, he said, with a trembling voice and his cheeks wet with tears: 'I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and work for me—and I think He has—I will be ready. I am nothing, but I trust in everything. I know I am right, because I know that liberty is right, for Christ teaches it, and Christ is God. I have told them that a house

divided against itself cannot stand, and Christ and reason say the same; and they will find it so. Douglas doesn't care whether slavery is voted up or voted down, but God cares, and humanity cares, and I care; and with God's help I shall not fail. I may not see the end; but I will try, and I shall be vindicated and these men will find that they have not read their Bibles aright."

"The story about Mr. Lincoln having written an attack upon Christianity, in keeping with other statements concerning his infidelity, was wholly false, as shown by the testimony of his old teacher, Menter Graham, in the following language:

Champaign, Ill., March 17, 1874
B. F. Irwin.

"Sir—In reply to your inquiries, Abraham Lincoln was living at my house in New Salem, going to school, studying English grammar, and surviving in the year 1833. One morning he said to me: 'Graham, what do you think about the anger of the Lord?' I replied: 'I believe the Lord never was angry or mad, and never would be, that is, His loving kindness endureth forever; that he never changes.' Said Lincoln: 'I have a little manuscript written, which I will show you, and stated he thought of having it published. Offering it to me, he said he had never showed it to any one, and still thought of having it published. The size of the manuscript was about one-half quire of foolscap, written in a very plain hand, on the subject of Christianizing and defense of universal salvation. The commencement of it was something respecting the God of the universe ever being excited, mad or angry; I had the manuscript in my possession some week or ten days. I have read many books on the subject of theology, and I don't think in point of perspicuity and plainness of reasoning, I ever read one to surpass it. I remember well his argument. He took the passage, 'As in Adam all die, even so in Christ shall all be made alive,' and followed up with the proposition that whatever the breach or injury of Adam's transgression to the human race was, which no doubt was very great, was made just and right by the atonement of Christ. As to Major Hill burning the manuscript, I don't believe he did, nor do I think he would have done such a thing. About the burning of a paper by Hill, I have some recollection of his snatching a letter from Lincoln and putting it into the fire. It was a letter written by Hill to McNameer. His real name was Neal. Some of the school children had picked up the letter, and handed it to Lincoln. Neal and Lincoln were talking about it when Hill snatched the letter from Lincoln and put it into the fire. The letter was respecting a young lady, Miss Ann Rutledge, for whom all three of these gentlemen seemed to have respect.

"Yours truly,
"Menter Graham."

The men whom we have quoted in this article were all close personal friends of Mr. Lincoln, who had known him for a score of years, and according to the following statement of Mr. Irwin, were men of unquestioned honor:

"Mr. Mostiller" says Lincoln flatly denied infidelity in 1847, and he would swear to it. Mr. Harnett heard Lincoln on the atonement in 1853. Mr. Cogdal testifies to the same in 1859. The character of all these men for truth and veracity is as good as any man in Sangamon or Menard county. Harnett and Mostiller are both Methodists, differing politically. Graham and Cogdal are both Universalists, and agree politically. Mr. Herndon in his letter says the manuscript was burned by Sam Hill. Mr. Graham explains it was a letter in regard to a lady.

In the light, then, of what these men say, who were intimately acquainted with Mr. Lincoln for more than a quarter of a century, coupled with what was commonly known of his gentleness and kindness, patience and unselfishness, how can there remain any doubt as to the faith of Abraham Lincoln?

True, Herndon urges that Mr. Lincoln was an ardent admirer of Tom Paine, but his admiration of Tom Paine was because of his fiery defense of human freedom, and not because of his attacks upon religion. His admiration of Paine, therefore, no more proves him to have been an infidel, than his admiration of the liberty-loving Whittier, proves him to have been a Quaker.

He hated oppression—every form of oppression—and stood fully, and uncompromisingly, by every agency that fought it; against this statement there lies no question; and so the fact that he carried about with him a copy of the New Testament, and all his life long attended the services of a Christian church, is only what would be naturally expected.

May I add the "Commemoration Ode" by James Russell Lowell:

"Such was he, our Martyr-Chief,
Whom late the Nation he had led,
With ashes on her head,

Wept with the passion of an angry
grief;

Forgive me, if from present things

I turn

To speak what in my heart will beat

and burn,

And hang my wreath on his world-

honored urn.

Nature, they say, doth dote

As cannot make a map

Save on some worn-out plan.

Repeating us by rote:

For him her Old-World moulds aside

she threw.

And, choosing sweet clay from the

breast

Of the unexhausted West,

With stuff untainted shaped a hero

new,

Wise, steadfast in the strength of

God, and true,

How beautiful to see

Once more a shepherd of mankind

indeed,

Who loved his charge, but never

loved to lead,

One whose meek flock the people

joyed to be,

Not lured by any cheat of birth,

But by his clear-grained human

worth,

And brave old wisdom of sincerity!"

ABRAHAM LINCOLN, CHRISTIAN

Patriot Statesman and Man,
Says Dr. Clarkson
in Sermon.

TELLS OF CRUEL CRITICISM

SAYS WHEN ONCE HIS DECISION WAS MADE, HE SCARCELY EVER RETREATED.

Among the tributes to the character of Abraham Lincoln which featured the services in so many churches yesterday, none was more carefully thought out than that of Rev. Dr. S. J. Clarkson, pastor of Monroe Avenue Methodist church, on whom his alma mater, Syracuse university, recently conferred the honorary degree of doctor of divinity. Dr. Clarkson spoke on "Lincoln, Patriot, Statesman and Christian." He said in part:

"When Athens was in her glory, her young men frequently walked in her market place among the statues of her heroes, and made themselves familiar with their deeds of valor. Until the defense of Athens was not her halls of government but her market place, where her young men were inspired to become heroes and patriots. In this day we do well to turn our attention to our patriots to catch the inspiration of their ideals.

The Child of Poverty.

"Abraham Lincoln was born in grinding poverty. Spent his early years in a cabin with three sides and no floor. As though poverty were not enough, a shadow fell across his young life that never lifted until the day of his death, his mother who had walked with God on the silent prairie sank beneath the load and was laid to rest in a pine box amid the pines of the wilderness.

"His schooling was six months long and his library had a collection of five volumes. He read and reread them so often that they became established in his memory and formed the foundation of his character. During the years he was laborer, clerk, civil engineer, lawyer. When America was in the wilderness, and wanted a Moses to lead her out, God's finger pointed straight at the rail splitter of the West, and the people choose him. And the boy from the cabin, who walked in the rough heath path of poverty, took his place among the kings and statesmen of the world. Whatever else America has done she has made it clear that the sons of the soil can walk in the paths of glory side by side with the sons of the wealthy.

He Stands Alone.
"It is a task most difficult to analyze the character of Mr. Lincoln; he stands alone. Had he lived in an age of weaklings the task might have been easier; but the days of Lincoln were the days of giants. It was the time of Daniel Webster, and the day of John C. Calhoun, Horace Greeley, and Henry Ward Beecher, and Wendell Phillips were all in the public arena. But as the giant pine towers above the hew and the maples of the forest, Mr. Lincoln towers above the men of his day. And when sixty years are gone this graduate from the school of adversity leads them all like a master, and I present him to-night as man fit to take his place among the supreme statesmen of all history.

The Secret of His Greatness.

"The secret of his greatness lies in his simple faith in God. There has been a difference of opinion about Mr. Lincoln's religion, but no man can study his life without prejudice and fail to be convinced that he had a deep-seated respect for God. His biographer says that on the morning he left Springfield for Washington he stood on the platform of the rear car to say good-by to his friends and neighbors; looking into their faces he said 'I do not know when I shall see you again, a greater duty devolves upon me than has devolved on any man since Washington. He could not have succeeded save for Divine Providence. I cannot succeed without the same Divine aid. I place my reliance on Him for support, without which I cannot succeed.'

"The years go by, he is standing on the steps of the Capitol at his second Inaugural. Coming to the close of his address he said 'fondly do we hope, fervently do we pray that this scourge of war may cease. But if it shall continue until every drop of blood drawn by the lash shall be paid for by a drop drawn by the sword, yet it must be said as it was said a thousand years ago that the judgments of the Lord are true and nightenings altogether.' Mr. Lincoln's conception of religion may have been different from the conception held by the men of his day yet these words sound like the words of some great and gizzled old prophet standing on the fire swept Carmel.

The Fire of Criticism.

"Horace Greeley could bring a storm of criticism through the columns of the press. Chase could hurl abuse that scared and burned like a fire. Stanton could bluster and bully, the copperheads could hiss like slimy reptiles from the swamp, but unmoved and alone he waited to hear the voice of God. His simple faith in God made him honest, and it was his honesty that won the confidence of his friends and the respect of his enemies. It is said that on the character of Mr. Lincoln America was able to do business in the markets of the world when credits were declining.

"America does not need any more politicians; she does not need any more politicians; she does not need any more idlers. Her greatest need now is more statesmen, more thinkers, more prophets that in the midst of the chaos can find the footprints of God and lead the world out of the mire of confusion up to the highlands of brotherhood.

Can America Breed More?

"America has demonstrated that she can produce politicians, and newspapermen, and smokestacks, and vaults full of gold, but the question now is can

she produce men with caliber sufficient to lift America to the plane of leadership among the nations? Her answer to this question will determine her future. It is a pathetic thing that in this day when clear thinking, and statesman-like action are needed, that all that the men at Albany, who are entrusted with the destiny of the Empire state, can and do, is to spend their days advocating legislation to weaken the Constitution which men like Abraham Lincoln laid down life to defend.

"Mr. Lincoln was a man of integrity and decision. He listened to all sides before he reached his decision, but when his decision was made he scarcely ever retreated. He was not a weather vane, nor a wave of the sea. He was a Gibraltar against which the storms of hate and criticism hurled themselves, and fell back in their muttering rage while he remained unmoved. He is gone and belongs to the ages. France had her Richelieu; Germany had her Bismarck; England had her Gladstone; but our Lincoln—the saddest raisonneur of the West—was peer of them all.

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The Religion of Lincoln

Sunday Morning Sermon at the Universalist Church, by Joseph Newton.

"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself."—Mark 12:30, 31.

It is not easy to speak of Lincoln calmly. He was a man of such high and tender humanity, of personality so appealing and pathos so melting, that almost every study of him ends in a blur of eulogy. Yet that was just what he did not like. He had no vanity, he did not pose, nor did he wish any one to draw him other than he was. In fact we are too near him, too much under his spell, to form a final estimate of him. No higher tribute could be paid to any man.

Much of what is now being said about Lincoln is untrue—that is, it is not all of the truth. His life lends itself easily to myth and legend. Some draw him as a lonely, sad-eyed man walking the dim and shadowy path of destiny. Others paint him as a humorist, a teller of tales and a spinner of yarns. Both are right, as far as they go. He lived a dedicated life, and this honor was the oil of gladness in his heart. He is all this, and more. It seems to me that his intellect has not had due appreciation. One would think, from some accounts, that his intuitive divination of men and things served him for lack of brains. Far from it. All who stood near him saw behind his homely wit and kindly humor a mind sweeping range and power.

Lincoln was a simple man, and like all simple men there was a certain mystery about him. The mystery it was too simple to be found out. That is to say, he was an uncommon man with common principles and virtues, one who ascended to eminence not on wings, but by steps visible to all. His genius was home-spun, not exotic. It was the genius of common sense, moving among common folk in simple ways. It does not dazzle or baffle, and is thus an example of unusual inspiration. It was

"Proof to place and gold, A manhood neither bought nor sold."

It may seem strange to some to speak of the religion of Lincoln at all. He belonged to no church, he signed no creed. Many men of his day voted against him on the plea that he was sceptic. It religion in his day was primitive and crude, offending alike his reason and his heart. His emphasis was not upon the duties of this life but upon the need of escaping the wrath to come after death. Lincoln revolted against it, and was for a time a reader of Voltaire, Volney and Paine—books crude enough, but not so crude as the dogmas they attacked. He even wrote an essay against the dogmas of his day, but one of his friends put it in the stove. All this shows that he was a man who thought much of these things, and that he was not afraid to think.

After years of meditation and sorrow he came to a profound faith of his own—a kind of sublime fatalism

in which right and truth will win as surely as suns rise and set. Beyond that he did not go. This faith led his soul and was the hidden springs of his strength, his valor, and his unbending firmness. It was the secret at once of his character and of his prophetic insight. Holding to the moral order of the world, he knew that truth will prevail whatever be the posture of the hour. Men may delay it, but they can in no wise stay it. Upon this faith he built his life, and though wind and flood beat upon it with fury he could not be moved. In his moods of melancholy, which were many, he threw himself upon this truth, not so much in formal prayer—though that was his last resort—as in a deep inner confidence in God. And in this faith he found peace, and power.

It has been well said—by Carlyle—that a man's religion is the chief fact with regard to him. By religion he meant not the articles of faith which a man will sign; not the whole, often not this at all. Men of all creeds attain to all degrees of worth and worthlessness under each or any of them. That is not what he calls religion, this assertion—which may come from the outworks of the man, if ever so deep as that. But the thing a man does practically believe—often enough without asserting it even to himself, much less to others—the thing a man actually lays to heart, acts upon, and finds to be true: That is his religion, his vital relation to the world. If you know that of a man you know what kind of a man he is, and what he will do. This is in all cases the primary thing in him, and it creatively determines all the rest.

It is for this primary thing in Lincoln that we are here seeking. It is found, not in his use of Bible imagery—though he knew the Bible as few men ever knew it—nor yet in his words of good will to the men of this sect or that, but in the fiber of

his soul, the qualities of his mind, and most of all in the open book of his life. His faith was so much a part of his very being that one must analyze him in order to find it. His mind was so moral, and his morality so intelligent, that they cannot be set the one over against the other. Let us inquire as to what kind of mind he had—a thing that no one has yet done. This must be done if we are to set him in due order among men.

Lincoln had a profound and penetrating intellect. The lucid sagacity of his mind was itself genius. He could see what other men looked at, and he could see straight. A ray of white light is not more direct or penetrating than was his sure perception of a great truth. He belonged to the order of mind which we see in Aristotle—that is, his mind was practical, not speculative. Of the skyey genius of Plato or Emerson, he had none. Emerson he did not understand, though he loved Channing and Parker. He was an ideal realist rather than a dreamy idealist, and his mysticism was all sunlight, subdued, at times, by the soul of sweet sadness that was in him. Such a mind has all the handicaps that go with good sense. It is never radical, nor does it outrun the facts to see what the end of things will be. It deals with facts, not theories, and is content to take one step at a time.

One finds this type of mind most often among men of action. A thinker may have many wings, but a man who does things must walk the earth, sometimes in the midst of thorns. Lincoln was unique in that he united to a practical mind the brooding, meditative, melancholy genius of a Hamlet—only, his common sense was always master of him. Often his meditations carried him close to the border of that awful darkness which encompasses, on all sides, our little glimmering field of knowledge. Then it might be seen how he held aloof, how sure he was not to abandon the ground of fact. He did not seem tempted to invade the unknown. This caution, this keen common sense, he brought to the field of religion, and that is why it is worth while to study his faith.

The humor of Lincoln has been exaggerated out of all proportion to the best of his powers, perhaps because of its exceeding aptness. But it was a part of his religion, as it must be of any religion that is sane. For humor is sanity, the finest essence of reason. It is a sense of distance, of limits, of values, and properly to recognize values is not to be fooled or frightened in this valley of illusions. Some dogmas are entirely too funny to be true, as Cicero said of atheism. It was, he said, as if the liad of Homer just happened as a result of tossing the Greek alphabet into the air. Pantheism tells us that all things are divine—which is, to say the least, a large remark. It flatters our vanity to know that we are divine, but when we hear of divine oysters, and crabs, and toads, it begins to be absurd. Humor—pricks the bubble, and it explodes.

Even in the life of Jesus there trickles a rivulet of sweet, delicate humor. Some of His sayings cannot be interpreted if we forget that rippling smile, which was a part of His god-like sanity. Humor keeps everything in its place, even the humorist him-



self it makes for humility. It keeps us from being too implacably wise concerning things whereof no man knoweth. Some sects and cults would vanish from the earth if their adherents had the saving grace of humor. It was this quality in Lincoln that made his insight so wise and sure, so calm and true.

But this is not all. For all his wise humor, Lincoln was, at bottom, a mystic—one who felt that the unseen has secrets which are known only by minds fine enough to hear them. If you study his dreams, it will come to you, most impressively, that he had much of this fineness of soul in himself. He set no great store by these premonitions, and yet, as a fact, at times of danger and of public crisis he was warned. Some days before he died he saw himself stretched upon his bier, and heard the sobs of the mourners. The truth is that there was a window in his soul open toward the infinite, and that the future cast over him its light and its pall. This he had in common with all the great leaders of the race—the seer-like quality of soul.

What, then, was the religion of Lincoln? Some one asked his wife that question, and she replied, "It is a kind of poetry." Her insight was delicate and true.

Religion, said Matthew Arnold, is morality touched with emotion. The religion of Lincoln was no other than a simple, home-spun morality touched, made luminous, by the poetry of faith—the light that never was on land or sea falling upon his path. That light, a flickering torch in his early years, became longer and

end a calm and steady glow. It got into his words, and they seem to this day full of ever new prophetic meanings. They live and walk upon and down in the hearts of men, with the stately tread of noble music. No man of state in this land ever made so deep a religious impression and appeal as Lincoln did in his last days. The very soul of the man shone in his words and in his works of mercy.

"A power beyond the reach of art,
A pure and witty heart;"

One day Carpenter, the artist who was painting his portrait, asked him as to his religion, and he said: "I have never joined any church, but when any church will inscribe over its altar, as its sole qualification for membership, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and with all my soul." All churches inscribe those words over their altars, but they inscribe so many other things that the gem is lost in the setting. Lincoln asked that all else be erased save love of God and love of man—let the church hear and heed!

Nothing more noble than the character of Lincoln has been seen in this land. All men now know, and those who stood near him in his day knew, that the public good was the one mastering idea of his life, and that whoever else might let go of faith, or sink into self-seeking, or play fast

and loose with truth, that would Lincoln never. Here, in his elemental qualities of courage, honor, loyalty to truth and the ideal, his melting pity and his delicate justice, in his scorn of expediency, in the instinctive way in which he put himself on the side of the weaker party,—here the faith on which he acted is unveiled as it could never be revealed in any list of dogmas. His life, like the life of Christ, was founded upon love and justice—the justice that is born of love. That love made him suffer, as love always does, and it was therefore that he was a man of sorrows. But he could also be a man of iron when there was need of it, and never waver. Such a character inspires a kind of awe. Men bow to it, feel themselves in the presence surpassing nobility, and are touched with a sense of wonder and regret.

No man ever had a loftier conception of the sanctity of law, of the sacramental meaning of the state, than Lincoln had. His oath of office was a vow of consecration. He stood in the White House a high priest of humanity in this land, where are being slowly wrought out the highest ideals of our race. He was a prophet of the political religion of this nation—tall of soul, gentle, just and wise, and of his fame there will be no end.



Exodus 14:13

"And Moses said unto the people, Fear not, stand still and see the Salvation of the Lord which he will show to you today..."

Exodus 14:13 - Moses said unto the people, Fear not, stand still and see the Salvation of the Lord which he will show to you today...



Religion

He refused to argue on ~~personal~~
grounds religious matters but inclined
towards Organizational Independence.

† 967 p 12.



"Mr. Lincoln ran for Congress against the R.
Baker in 1846. In that contest he was
accused of being an infidel, a free and allmost. He never
denied the charge - would not - 'would die first'. In the
first place, because he knew it could and would be proved
on him, and in the second place, he was too true to his own
convictions, to his own soul to deny it."

about Lillian



LINCOLN'S CREED

AND HOW HE DEVELOPED IT—
PASTOR POETTER SPEAKS ON
LIFE OF GREAT EMANCIPATOR.

"Abraham Lincoln—Preacher" was the subject discussed by Rev. Gustav R. Poetter at the evening service in St. Mark's Reformed Church. Basing his remarks on Ps. 112:6, "The righteous shall be held in everlasting remembrance," the speaker said:

"Abraham Lincoln was a child of poverty. His father was barely able to scratch his name. His mother was buried one dismal day in a coffin made of green lumber, cut by his father's whipsaw. He was a lad with about a year's schooling. He was a young man with his dreams, his loves, his disappointments, his great sorrows. He was a rural lawyer, a legislator of the frontier, a congressman of one term, and at 52 years of age, an old man and a poor man, he became president of the United States. His was a greater task, when he entered the White House, than that which rested upon Washington. It was a two-fold task. The first half of his task was the preservation of the Union.

"But how did Lincoln accomplish so successfully his two-fold task? 'He bound the Union, he unbound the slave.' He finished his 'great job.' Did he succeed because he controlled the armies and navies and the boundless resources of the nation? Did these crush the foe? Yes, that is true, yet he could not have compelled army, navy or resources except by the methods of persuasion. And those methods are the methods of the preacher, Surley, when you think of it. Abraham Lincoln was a great preacher. And, in spite of the fact that he was not prepossessing, like himself tells us that he was six feet four inches in height, lean in flesh, weighing on an average 150 pounds, dark complexion, with coarse black hair and gray eyes. And there was nothing unusual about his delivery, or about his voice, which was a high pitched tenor voice, rising at times of emotion into a falsetto. But his language was of the homes and hearts of men, every word carefully chosen, and yet never one of the great mouth-filling words. And so his style, simple and yet exceedingly compressed, has become a model for students. Besides, he ever allowed the play of humor to clinch what he had to say, and this, too, when he was in deep earnest to persuade friend or foe. Again, he possessed the power of extraordinary directness of address. Always he seems to be saying to each of his hearers, 'I am not talking to the crowd of people down there; I want to take you by the hand and reason this thing out with you personally; sure that we shall agree just as soon as we understand the matter right.

Lincoln's Creed.

"But Lincoln had confidence in God. At first we do not see in him any great confidence in God. There is more of the frontier superstition. He will not begin a journey on Friday. He dreams, and he dreams that his dreams come true. But as life huris him up against its great problems, up from superstition rises trust. Lincoln's creed is not long, but it is the creed of his life: 'I believe in a living God.' Further, Lincoln would say: 'I believe in a God who hates the wrong and loves the right.'

"Recall his memorable letter to Mrs. Pixby, of Boston, whose five sons died gloriously in the field of battle. Until his little boy died, he seems never to have given much hopeful thought to immortality; but then, through the guidance of a friend, he was led to add one more word to his creed: 'I believe in life everlasting.' In his creed is no word which bespeaks the necessity of uniting with the visible church. But through all his life he was accustomed to attend church. Always he kept in close touch with the churches."



“... called Mr. Lincoln, ‘I didn’t think || sorting and abiding reality, most beautiful
to behold on that memorable July 4, 1863”

Abraham Lincoln and Religion

General—undated
2 of 2

Excerpts from newspapers and other
sources

From the files of the
Lincoln Financial Foundation Collection

Lincoln at a Deathbed

A tribute to Lincoln is not only appropriate in this issue of the RECORD, but there is added interest in the fact that the touching incident herein recorded has come to us through El Mundo Cristiano, a religious publication issued in Mexico, from which the tribute has been re-translated into English for use here. A picture of Lincoln's own Bible was given on the cover of the 1920 February RECORD.

THE writer once paid a visit to an old, retired Army officer, who once had been an employee in a printing plant at Springfield, Ill., and an intimate friend at that time of Lincoln, and I asked him to give us some incident in the life of Lincoln that had not been published in any magazines or books. He related this incident:

"One day Lincoln asked me to accompany him on horseback to a distant place of some 15,000 population, to witness a will which he was going to write for a woman who was on her deathbed. After the will had been signed and properly witnessed, the woman asked if he would like to read to her some verses from the Bible. She offered the book to him, but Lincoln did not take it; he began to recite from memory the twenty-third Psalm, giving special emphasis to the verse, 'Yea, though I walk through the valley of the shadow of death, I

will fear no evil, for thou art with me; thy rod and thy staff they comfort me.' And still without the use of the book, he began the first part of John 14, 'In my Father's house are many mansions.' After he had recited these and other verses from the Scriptures, he recited several hymns, ending with Rock of Ages.

"While he was doing this, I was thinking that never had I seen any orator speak with such ease and power as he had. Now I am an old man, but still I am affected, as was Lincoln in that room of death, when I recall how, in a truly divine, pathetic voice, he gave the last stanza that begins, 'While I draw this fleeting breath, when mine eyelids close in death.' The woman died while we were there.

"On my way home I expressed surprise that he was able to so act as a regular minister, and he replied, 'God, eternity, and heaven were very near me today.'"

. . .

What Abraham Lincoln Believed about God

THE purposes of the Almighty are perfect, and must prevail, though we erring mortals may fail to accurately perceive them in advance."

"I know that the Lord is always on the side of right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side."

"Unless the great God . . . shall be with and aid me, I must fail; but if the same Omniscient Mind and Almighty Arm . . . shall guide and support me, I shall not fail; I shall succeed."

"It is the duty of nations as well as men to own their dependence upon the overruling power of God, to confess their sins in humble sorrow, . . . and to recognize the sublime truth announced in Holy Scripture and proven by all history, that only those nations are blessed whose God is the Lord."

This faith, which gave to the great emancipator wisdom and courage, came as he wrestled with the perplexing problems of his own day. Every one of these convictions was wrung out of difficult and trying situations. Such faith does not come to holiday idlers nor to those who move along smoothly in the status quo.

The questions and the arguments about prayer of the arm-chair theorist mean nothing beside the convictions of a man who has come to his faith through four years of trouble and war with all the misunderstanding, villification, and heartache that it involved.

Young people who are taking seriously the task of building a Christian social order on the wreckage of the old one can get inspiration by considering carefully, one by one, the articles of faith of Abraham Lincoln. They can also learn the heartening lesson that as they share with other young people the task of meeting the menace of liquor, of building a Christian order, of working for a world peace, they will come to some great convictions themselves. They will discover that they are sharing God's great task of world redemption.

It must be our constant anxiety and prayer that we shall be on the Lord's side. To those who ponder the teachings of Jesus, it is very clear that God is on the side of those who are oppressed and exploited like sheep without a shepherd, and that God is working with us toward a more just social and economic order.



LINCOLN'S RELIGION

President Lincoln issued a proclamation in 1863 that records his worry and fear lest Deity was taking a hand in the desperate situation in the United States. We quote:

"In so much as we know that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people?"

Further on he says:

"We have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us."

Because of this Lincoln appointed April 30 as a national day of fasting and prayer. We may be sure he felt it was direly needed. In any event, it was a historical evidence that he believed in God and in the religious observances that the churches held to be necessary in order to win the good will of the Creator.

It is natural for all religious men to go to God when their affairs become too difficult to right by their own personal efforts. That, we take it, is sure evidence of religious principles. That Lincoln should testify to it publicly seems to be enough to establish not only his belief in God, but also in prayer.

LINCOLN'S RELIANCE ON GOD

There has been much said about Lincoln's reluctance to accept the tenets of organized religion. This bulletin article is to present a few exhibits of his firm belief.

Farewell Address at Springfield, Feb. 12, '61.

"Without the assistance of that divine being -- I cannot succeed. With that assistance I cannot fail."

First Inaugural, March 4, 1861.

"If the Almighty Ruler of nations with his eternal truth and justice, be on your side of the North or on yours of the South, that truth and that justice will surely prevail."

Reply to Churches of Chicago, Sep. 13, 1862.

"It is my earnest desire to know the will of Providence in this matter and if I can learn what it is I will do it."

Letter to Grant, April 30, 1864.

"And now with a brave army, and a just cause, may God sustain you."

Reply to members of Presbyterian General Assembly, May 30, 1863.

"Relying, as I do, upon the Almighty Power, and encouraged as I am by these resolutions which you have just read, with the support which I receive from Christian men, I shall not hesitate to use all the means at my control to secure the termination of the rebellion, and will hope for success."

Letter to A.G. Hodges, April 4, 1864.

"If God now wills the removal of a great wrong and wills also that we of the North as well as you of the South shall pay fairly for our complicity in that wrong, impartial history will find therein new cause to attest and revere the justice and goodness of God."

Letter to J.C. Conkling, Aug. 26, 1863.

"Let us diligently apply the means, never doubting that a just God, in his good time, will give us the righteous result."

Mr. Lincoln's Prayers Answered.

Extract from a letter by Gen. James F. Rualing, in *Christian Advocate*.

The next time I saw Mr. Lincoln was on July 5, 1863—the Sunday after the battle of Gettysburg. He had come down from the Soldiers' Home, with his little son, "Tad," to call on Gen. Daniel E. Sickles, of New York, who had arrived in Washington that morning, with his leg off at Gettysburg. I also had called to see Sickles (my corps commander then), and was there still when Lincoln was announced. They shook hands cordially, if pathetically, and after many inquiries about the killed and wounded, and how the latter were faring, Mr. Lincoln passed next to the fact of our victory at Gettysburg, and what Meade proposed to do with it. Sickles, of course, answered him warily, as became so astute a man and soldier, and got his side of the story of Gettysburg well into the President's mind and heart, and presently inquired whether he and the cabinet had not been a little anxious about affairs there? Mr. Lincoln replied the cabinet had, but he had not; and then went on to make candid confession, that in the very pinch and stress of the Gettysburg campaign he had gone to the Almighty in secret prayer. He said he told the Lord this was His country, and the war was His war, but that we could not stand another Fredericksburg or Chancellorsville; and that he then and there made a solemn vow with his Maker, that if He would stand by us at Gettysburg he would stand by Him, and then he added: "And He did, and I will!" He said, after thus praying, he didn't know how it was, but somehow a sweet comfort crept into his soul, that God Almighty had taken the whole business there into His own hands, and we were bound to win at Gettysburg.

Afterward, in the same interview, he added that he had also been praying over Vicksburg, because we needed it so badly

in order to bisect the Confederacy and save the Mississippi to the Union, and he somehow had faith that Grant was going to win down there too. He said he didn't want it repeated just then; some might laugh; but it was a solemn fact that he had prayed mightily over both Gettysburg and Vicksburg, and verily believed our heavenly Father was somehow going to take care of the American republic. Of course, Mr. Lincoln did not then know that Vicksburg had already fallen, and that a Union gunboat was then on its way up the Mississippi to Cairo with the glorious news that was soon to thrill the country through and through.

Gettysburg and Vicksburg!—our great twin victories! What were they not to us in that fateful Summer of 1863? And what would have happened to the American republic had both gone the other way? Of course, it will not do to say that Abraham Lincoln's faith and prayers saved us there; but they certainly did not do the Union any harm. And his serene confidence in victory there because of these (or resulting therefrom) was something beautiful to behold on that memorable July 5, 1863.

I never saw Mr. Lincoln again. In November, 1863, I was ordered west to Tennessee, and was there still in 1865 when he was assassinated. But this conversation made a deep impression, and I need scarcely add settled the question of his religious faith with me and General Sickles forever. Whatever Mr. Lincoln may have been in earlier years and under narrower conditions, it is certain that our great war, as it proceeded, involving a whole continent, with world-wide and time-long results, sobered and steadied him, and anchored him onto God as the supreme Ruler of nations, as a like experience sobered and anchored William of Orange and Cromwell and Washington; and in the end, Abraham Lincoln became a ruler worthy to rank with even these. Of all the great figures of our civil war Lincoln alone looms up loftier and grander as the years roll on and his place in the pantheon of history is secure forever.

Lincoln as a Prophet

General Daniel F. Sickles relates an affecting incident, demonstrating the intensely devout character of Lincoln, which, he says, has never before been told to any man.

"It was on the 5th day of July, 1863," says General Sickles, "that I was brought to Washington on a stretcher from the field of Gettysburg, in caring of my arrival, President Lincoln came to my room and sat down by my bedside. He asked about the great battle, and when I told him of the terrible slaughter the tears streamed from his eyes. I asked him if he had doubted the result. He said 'No.' Then he continued:

"This may seem strange to you, but a few days ago, when the opposing armies were converging, I felt, as never before, my utter helplessness in the great crisis that was to come upon the country. I went into my own room and locked the door. Then I knelt down and prayed, as I had never prayed before. I told God that He had called me to this position, and that I had done all that I could do, and that the result was now in His hands; that I felt my own weakness and lack of power, and that I knew that if the country was to be saved it was because He so willed it. When I went down from my room I felt that there could be no doubt about the issue. The burden seemed to have rolled from off my shoulders; my intense anxiety was relieved, and in its place came a great sense of trustfulness, and that is why I did not doubt the result at Gettysburg. And, what is more, Sickles," he continued, "I believe that we may hear at any moment of a great success by

Grant, who has been pegging away at Vicksburg for so many months. By tomorrow you will hear that he has won a signal victory as important to us in the West as Gettysburg in the East."

"Then, turning to me, he said, 'Sickles I am in a prophetic mood today, and I know that you will get well.'

"The doctors do not give me that hope," Mr. President," I said; but he answered cheerily, "I know you will get well, Sickles." And he did.



Abraham Lincoln's Faith.

The "Sun" yesterday took occasion to uphold Gen. C. H. T. Collis in his contention with a distinguished heretic that Abraham Lincoln was a believer in the fundamental doctrines of the Christian faith and to declare its belief that Lincoln was a sincere and consistent Christian. Few who have studied carefully the life story of the martyred President can arrive at any other conclusion. His lifelong reverence for religion, the deep, yet unostentatious, piety of his public and private expressions, and his constant reliance upon Divine guidance through the vicissitudes of the war, and amid his own domestic bereavements, leave no doubt in the minds of the thoughtful as to Lincoln's devotion to the Christian religion. In his parting address to his Springfield neighbors, when leaving for Washington, he said:

Washington would never have succeeded except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same Divine blessing which sustained him; and on the same Almighty Being I place my reliance for support. And I hope you, my friends, will all pray that I may receive that Divine assistance, without which I cannot succeed, but with which success is certain.

Gen. Daniel E. Sickles and Gen. James F. Rusling tell in almost the same words of an interview they held with President Lincoln on the first Sunday after Gettysburg. Sickles had asked the President whether he had not felt anxiety during the Gettysburg campaign. Mr. Lincoln gravely replied, no, he was not; that some of his Cabinet were, but he himself had no fears. Gen. Sickles seemed curious about the matter, and inquired why it was he felt no anxiety in so grave a crisis. The President, with some hesitation, finally replied:

Well, I will tell you how it was. In the pinch of your campaign out there, when everybody seemed panic stricken, oppressed by the gravity of our affairs, I went into my room one day and locked the door and got down on my knees before Almighty God and prayed to Him mightily for success at Gettysburg. I told Him this was His war and our cause His cause, but that we couldn't stand another Frederickburg or Chancellorsville. And I then and there made a solemn vow to God that if he would stand by our boys at Gettysburg I would stand by Him. And he did, and I will. And after that—I don't know how it was and I can't explain it—but soon a sweet comfort crept into my soul that things would go all right at Gettysburg, and that is why I had no fears about you.

The President asked both generals not to repeat the conversation, lest "people might laugh, you know," and it was only after long years, when Mr. Lincoln was charged, as he occasionally is even yet, with infidelity, if not with atheism, that they told that remarkable story of Lincoln's abiding faith in prayer and trust in God.

Only a year before his assassination, Lincoln wrote, in a letter to his life-long friend, Joshua Speed: "I am profitably engaged reading the Bible. Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man."

Either Abraham Lincoln was a consummate hypocrite or a devout Christian man. We doubt if the man has yet been born who has ventured to accuse him of hypocrisy. *by James T. L. 2-3-1891*



LINCOLN'S RELIGIOUS BELIEF

Abraham Lincoln, says David P. Thompson, had the good fortune to be trained by a godly mother and step-mother. The two books which made the most impression on his character were the Bible and Ween's "Life of Washington." The former he read with such diligence that he knew it almost by heart, and the words of scripture became so much a part of his nature that he rarely made a speech or wrote a paper of any length without quoting his language or teachings.

One of Mr. Lincoln's notable religious utterances was his reply to a deputation of colored people at Baltimore who pre-

sented him a Bible. He said: "In regard to the great book, I have only to say it is the best gift which God has ever given man. All the good from the Savior of the world is communicated to us through this book. But for this book we could not know right from wrong. All those things desirable to man are contained in it."

Colonel Rostling overheard the following conversation between President Lincoln and General Sickles, just after the victory of Gettysburg: "The fact is, General," said the President, "in the stress and pinch of the campaign there, I went to my room, and got down on my knees and prayed God Almighty for victory at Gettysburg. I told Him that this was His country, and the war was His war, but that we really couldn't stand another Fredericksburg or Chancellorsville. And then and there I made a solemn vow with my Maker that if He would stand by you boys at Gettysburg, I would stand by Him. And He did, and I will! And for this I felt that God Almighty had taken the whole thing into His hands." Mr. Lincoln said all this with great solemnity.



ADMITS HE IS A CHRISTIAN.

Tells a Clergyman of His Faith in the Orthodox Beliefs—How It Was Obtained.

During Lincoln's life the following appeared in a newspaper: It was publicly stated not long since that a visitor of the president asked him if he loved Jesus. He buried his face in his handkerchief and wept. He then said: "When I left home to take this chair of state I was not a Christian. When my son died—the severest trial of my life—I was not a Christian. But when I went to Gettysburg and looked upon the graves of those who had fallen in the defense of their country I then and there consecrated myself to Christ. I do love Jesus."

Several of our ministers visited Lincoln, under religious concern, with feelings of great satisfaction. A visit of this character was described in a letter a few weeks since. After visiting schools and holding meetings with a freed people, and attending to other religious services of Washington and in that city our friend writes: "Now I felt that I must attend to manifested duty and offer a visit in gospel love to our noble president; it was immediately granted, and a quarter past 6 that evening was fixed as the time. Under deep feeling I went; my heavenly father went before and prepared the way. The president gave us a cordial welcome and after a pleasant, instructive conversation, during which he said, in reference to the freedmen, 'If I have been one of the instruments in liberating this long suffering, down trodden people, I thank God for it, a precious covering spread over us. The good man rested his head upon his hand, and under the precious influence I knelt in solemn prayer. He knelt close beside, and I felt that his heart went with every word as utterance was given. I afterwards addressed him, and when we rose to go he shook my hand heartily and thanked me for the visit.'"

LINCOLN'S BELIEF

The letter columns of the "Democrat and Chronicle" of Rochester, N. Y., have contained some communications on religion. One from a Dr. W. C. Van Alstyne gave a quotation--source not stated--indicating Abraham Lincoln was an unbeliever. A writer, Anne P. Christoff, in reply made the following pertinent point: "The assumption that any man's opinion on any subject at any particular time is thenceforth fixed and unchangeable is contrary to recognized facts on human nature."

Then, to substantiate her point, she submitted this interesting quotation from Abraham Lincoln, proving he was not an infidel but believed in a Creator: "When I left Springfield I asked the people to pray for me. I was not a Christian. When I buried my son, the severest trial of my life, I was not a Christian. But when I went to Gettysburg and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ." "Abraham Lincoln the Christian," by William J. Johnson."

Note - This article appeared on the editorial page of The Tablet, a Catholic weekly published at 1 Hanson Place, Brooklyn, New York.

Lincoln a Believer in God

The letter referred to in the above article was written by LINCOLN to his stepbrother, and contains strong testimony to his pious feelings. It is given below:

SPRINGFIELD, January 12, 1851.

DEAR BROTHER: On the day before yesterday I received a letter from Harriet, written at Greenup. She says she has just returned from your house, and that father is very low, and will hardly recover. She also says that you have written me two letters, and that although you do not expect me to come now, you wonder that I do not write. I received both your letters, and although I have not answered them, it is not because I have forgotten them or been uninterested about them, but because it appeared to me I could write nothing which could do any good. You already know I desire that neither

father nor mother shall be in want of any comfort, either in health or sickness, while they live; and I feel sure you have not failed to use my name, if necessary, to procure a doctor, or anything else for father in his present sickness. My business is such that I could hardly leave home now, if it was not as it is, that my own wife is sick a-bed.

I sincerely hope father may yet recover his health; but at all events tell him to remember to call upon and confide in our great and good and merciful Maker, who will not turn away from him in any extremity. He notes the fall of a sparrow, and numbers the hairs of our heads, and He will not forget the dying man who puts his trust in Him. Say to him that if we could meet now, it is doubtful whether it would not be more painful than pleasant; but that if it be his lot to go now, he will soon have a joyous meeting with many loved ones gone before, and where the rest of us, through the help of God, hope ere long to join them.

Write to me again when you receive this.

Affectionately,

A. LINCOLN.

Lincoln was then forty-two years old.

The letter which President LINCOLN wrote to the mother of five soldiers bears witness to his Christian compassion:

EXECUTIVE MANSION, WASHINGTON, November 21, 1864.

Mrs. BIXBY, BOSTON, MASS.:

DEAR MADAM: I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic that they died to save. I pray that our heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully,

ABRAHAM LINCOLN.

The Homiletic Review ranks this letter to Mrs. Bixby with the Second Inaugural and the Gettysburg speech, declaring "these will stand while Magna Charta, the Declaration of Independence and the Psalms stand."

Lincoln Believed in God.

Editor Buffalo Express:—Many statements have appeared in Morning's Mail in reference to Lincoln's infidelity. When he is allowed to speak for himself it is evident that no one ever believed more sincerely in the existence of God or trusted more confidently in His mercy and justice. Many quotations might be taken from his writings to prove this. The following could not be more appropriate: 'The Almighty has His own purposes. 'Woe unto the world because of offenses! For it must needs be that offenses come, but woe to that man by whom the offense cometh.' If we shall suppose that American slavery is one of those offenses which, in the Providence of God must needs come, but which having continued through His appointed time, He now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope— fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's 250 years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said 3,000 years ago, so still it must be said: 'The judgments of the Lord are true and righteous altogether.'"

Nor was confidence in his fellow-being less conspicuous than trust in his Creator: "I am not a Know Nothing; that is certain. How could I be? How can anyone who abhors the oppression of negroes be in favor of degrading classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'All men are created equal.' We now practically read it 'All men are created equal, except negroes.' When the Know Nothings get control, it will read 'All men are created equal, except negroes and foreigners and Catholics.' When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty—to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy."

The foregoing quotations may be found in the Nicolay and Hay edition of Lincoln's works; the former in Volume XI., page 46; the latter, Volume II., page 287.

Arcade, Feb. 11th.

Lincoln a Christian.

Editor Buffalo Express:—From time to time, some contributors to Morning's Mail have tried to prove that Abraham Lincoln was an agnostic. In order to combat such preposterous statements, permit me to indite a few quotations which will show that Lincoln was a Christian. J. H. Clifford in The Works of Abraham Lincoln, writes: "On September 30, 1862, Lincoln wrote down the following meditation on the will of God in its relation to the Civil War: 'The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God cannot be for and against the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party. I am almost ready to say that God wills this contest, and wills that it shall not end yet.'" "Evidence of his faith was his proclamation of a National Feast day, August 12, 1861: 'Whereas, when our beloved country, once, by the blessing of God, united, prosperous and happy, is now afflicted with faction and civil war, it is peculiarly fit for us to recognize the hand of God in this terrible visitation, and in sorrowful remembrance of our own faults and crimes as a nation, and as individuals, to humble ourselves before Him and to pray for His mercy, that we may be spared further punishment, though most justly deserved.'"

Could an unbeliever write this? Yes he could if he were a pronounced hypo-

crit, but who dares to vent such scandalous abuse against the character of the Honest Abe? There is hardly a single speech, in which Lincoln does not refer to the Creator. Only the other day a deep and careful student of everything pertaining to Lincoln said to me: "Lincoln could not have done for his beloved country what he has done, if he were an atheist." CYRIL.

Buffalo, Feb. 10th.

Lincoln's Religion

By REV. C. A. MACDONALD

Pastor University Christian Church

Lincoln's life was his religion. When asked to express his faith he replied, "I believe in a Living God." When the war clouds were thickest, he said, "I believe in a God who hates the wrong and loves the right." He prayed from 4 to 5 o'clock each morning while all else waited. He often asked the people to join him in petition, saying "I believe in a God who answers prayers." Again he said, "I have often been driven to my knees by the conviction that I had nowhere else to go." His great heart loved everyone. No wonder for he said, "I believe in a God who is a loving Heavenly Father." To a mother who lost five sons in the war he wrote, "I pray that our heavenly Father may assuage the anguish of your bereavement and leave you only the cherished memory of the loved and lost." When his little boy died he added, "I believe in the life everlasting."

Lincoln's Faith in God

HAVING thus chosen our course, without guile and with pure purpose, let us renew our trust in God and go forward without fear and with manly hearts." (From Lincoln's Message to Congress, July 4, 1861.)

"Being a humble instrument in the hands of our Heavenly Father, as I am, and as we all are, to work out His great purposes, I have desired that all my works and acts may be according to His will; and that it might be so, I have sought His aid." (From Lincoln's address to Society of Friends at the White House, September 28, 1862.)

"It is the duty of nations as well as of men to own their dependence upon the overruling power of God . . . and to recognize the sublime truth, announced in the Holy Scriptures and proved by all history, that those nations only are blest whose God is the Lord."—(From Lincoln's Fast Day Proclamation, March 30, 1863.)

"The year that is drawing toward its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature that they cannot fail to penetrate and soften the heart which is habitually insensible to the ever-watchful providence of Almighty God.

"No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who while dealing with us in anger for our sins, hath nevertheless remembered mercy." (From Lincoln's Thanksgiving Proclamation, October 3, 1863.)

"As was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"
—(From Lincoln's Second Inaugural Address, March 4, 1865.)

"I can only say in this case, as in so many others, that I am profoundly grateful for the respect, given in every variety of form which it can be given, from the religious bodies of the country. I saw, upon taking my position here, I was going to have an administration, if an administration at all, of extraordinary difficulty.

"It was, without exception, a time of the greatest difficulty this country ever saw. I was early brought to a lively reflection, that nothing would succeed, without direct assistance of the Almighty. I have often wished that I was a more devout man than I am; nevertheless, amid the greatest difficulties of my administration, when I could not see any other resort, I would place my whole reliance on God, knowing all would go well, and that He would decide for the right.

"I thank you, gentlemen, in the name of the religious bodies which you represent, and in the name of our common Father, for this expression of your respect. I cannot say more."—(From Hale's "The President's Words," page 125.)

LINCOLN'S RELIGION TOPIC OF SERMON

At the Presbyterian Church of East San Diego, in Fairmount hall, Rev. Howard Grube, the pastor, preached on the religion of Lincoln at the morning service. The pastor likened the great emancipator to Moses, the servant of God, and to Abraham, the friend of God. He was a man of the type of Luther of Germany, Cromwell of England and Savonarola of Italy. Mr. Grube spoke in part as follows:

"I might speak of his early life in the wilderness, of his fame as a lawyer, statesman, an orator, a writer of the finest English, but others can do that far better than I. It is left for me to speak today of his religion. Lincoln's mother was a Disciple, or 'Campbellite,' as they were nicknamed by the neighbors. His father was a Baptist. His wife was a Presbyterian. He attended the Presbyterian Church in Springfield and taught a Sunday school class there. Early in life he had intellectual difficulty as to the deity of Christ; this classed him with the Unitarians. So it came about that the Disciples, the Baptists, the Presbyterians and the Unitarians all have claimed him. Then the fact that the great Methodist Bishop Simpson knew him intimately and often was his spiritual adviser made a claim for the Methodists, too.

"It was said that he was not ready to subscribe to any entire denominational creed; that if they only asked him to subscribe to the two great commandments, supreme love to God and love to man, he would be willing to unite with the church on such conditions. Rev. Dr. Gurly of the New York Avenue Church, where Lincoln worshipped in Washington, declared that Lincoln had signified his purpose of becoming a member and would have done so had he lived.

Bible Studied Constantly

"Bishop Simpson and Rev. Dr. Kirk of Boston both gave the same testimony. It is not known that he ever partook of the ordinances. Here is Lincoln's own confession and it sheds a world of light on this question: 'When I was first inaugurated I did

not love my Savior, but when God took my son I was greatly impressed; but still I did not love him, but when I stood on the battlefield of Gettysburg I gave my heart to Christ and I can now say, I do love my Savior.'

"He was a constant and profound student of the Bible. His Christian mother had declared that she would rather 'that he learn to read the Bible than own a farm.'

"We know that his library consisted of the Bible, 'Pilgrim's Progress,' 'Esop's Fables' and Weem's 'Life of Washington.' To Joshua Speed he said:

"I am profitably engaged reading the Bible. Take all of this book on reason that you can, and the balance on faith, and you will live and die a better man."

"An Illinois preacher has taken the pains to go through all his writings, speeches, letters and public papers and has marked all references to God, Providence and all allusions to scripture. The result is that some pages are literally covered with pencilings; some paragraphs contain as high as half a dozen allusions.

Allusions to Book Frequent

"Take two notable examples: His last speech on leaving Springfield. The morning was dismal and raining. To his friends and neighbors he said, from the steps of the car: 'My friends, no one not in my position, can appreciate my feeling of sadness at this parting. To this place and the kindness of this people I owe everything. Here I have lived a quarter of a century and have passed from a young to an old man. Here my children have been born and one is buried. I now leave, not knowing when or whether ever I may return with a task before me greater than that which rested on Washington. Without the assistance of that Divine Being who ever attended him I cannot succeed. With that assistance I can do all things. Trusting Him, who can go with me and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend us, I bid you an affectionate farewell."

"One more example, the closing paragraph of his second Inaugural. This the hostile London Times pronounced the most sublime state paper of the century: 'With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us finish the work we are in; to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphans, to do all which may achieve and cherish a just and lasting peace among ourselves with all nations.'

Strong Men Pray

"Mr. Lincoln believed in prayer. Once, when the clouds were thickest, he said to Bishop Simpson, who was calling on him: 'Bishop, I feel the need of prayer as never before. Please pray for me.' And the two strong men bowed together and asked for strength and guidance. Perhaps the crowning feature of his religious life was his gentleness and his love. General Grant said: 'It was his nature to find excuses for his adversaries. More than once he said: "I have not suffered for the South; I have suffered with the South." He always spoke of the Confederates as those Southern gentlemen and never as "rebels." He prayed for himself, he prayed for

"Lincoln was fond of jest and good stories, but was clean mouthed and reverent. His religion, it must be remembered, was that of the pioneer days: that of the silent forest, the rolling prairie, the river and the stars. There were no schools and no churches. When his mother died he was heartbroken to think that there had been no funeral service.

"Today he stands the tallest, the sub-

limest and the most commanding figure in our American life. This descendant of Quakers, this pupil of Bunyan, this offspring of the great West was a man of the soil, a man of the people, a man of sympathy, without malice, a man of faith like Moses and Abraham."

1865.
"Lincoln was fond of jest and good"

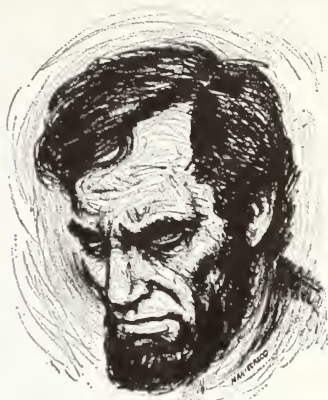
The Faith of LINCOLN

Much has been written about the honesty and concern of Abraham Lincoln. We believe that an expression of faith and determination to do God's will made in a conversation with Newton Bateman, superintendent of Public Instruction for Illinois, shortly after he was nominated for the presidency, reveals the deep confidence that made him the great man that he was.

When he was informed that a sizable number of religious people were planning to vote against him, he said with great emotion: "I do not understand it at all. I know there is a God, and that He hates the injustice of slavery. I see the storm coming, and I know that His hand is in it. If He has a place and work for me, and I think He has, I believe I am ready. I am nothing, but truth is everything. I know I am right, because I know that liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand; and Christ and reason say the same, and they will find it so. Douglas doesn't care whether slavery is voted up or down, but God cares; and humanity cares, and I care; and with God's help I shall not fail . . . The future would be something awful as I look at it, but for this rock on which I stand." At that moment he pointed to the New Testament which he held in his hand. As the two men were about to part Mr. Bateman remarked: "I have not supposed that you were accustomed to think so much on these subjects; certainly your friends generally are ignorant of the sentiments you have expressed to me." He replied quickly: "I know they are, but I think more on these subjects than upon all others, and I have done so for years."



Oh, for a faith that will not shrink
Tho' pressed by many a foe;
That will not tremble on the brink
Of poverty or woe.



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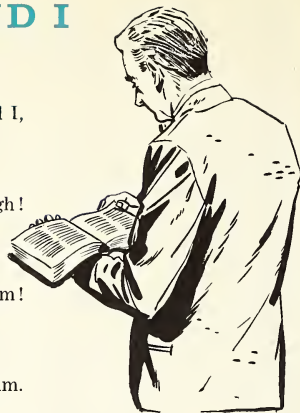
MY BIBLE AND I

We've traveled together,
my Bible and I,

Through all kinds of weather,
with smile or with sigh!

In sorrow or sunshine,
in tempest or calm!

My friendship unchanging,
my Lamp and my Psalm.



We've traveled together, my Bible and I,
When life had grown weary, and death e'en was nigh!
But all through the darkness of mist or of wrong,
I found thee a solace, a prayer, or a song.

So now who shall part us, my Bible and I?
Shall "isms" or "schisms," or "new lights" who try?
Shall shadow for substance, or stone for good bread,
Supplant thy sound wisdom, give folly instead?

Ah, no! my dear Bible, exponent of light!
Thou Sword of the Spirit, put error to flight!
And still through life's journey, until my last sigh,
We'll travel together, my Bible and I.

— *Selected*

LINCOLN EULOGIZED AS "PROTESTANT SAINT"

Represents What America Stands for,
Says Dean Brown of Yale

Lincoln's name would be among the first submitted if Protestant saints in America were canonized, in the opinion of Dean Charles Reynolds Brown, of Yale Divinity School, who was the speaker yesterday at an assembly of the Boston Chamber of Commerce. His subject was, "Abraham Lincoln."

"Lincoln," he declared, "makes a popular appeal to all that is best in American life. He represents that which in America stands for the opportunity for millions of boys and girls growing up. He combined a lofty idealism with practical everyday sagacity. He was a concrete and not an abstract idealist. He had a way of seeing how a thing ought to be done, and then bringing it to pass. His head and his heart were with the stars, but his feet were on the earth."

"The great bulk of the world's work is done by people who have their feet on the ground, not by those who fly or run, but by those who walk. President Coolidge is not given to flying, neither does he run, but he knows how to walk."



The Religion of Abraham Lincoln

The Rev. Ashley A. Smith

The year 1809 was a most remarkable year in the world's calendar. Not since that early time when the shep-herds of the Palestinian hills heard the heavenly message, "On earth peace, good will among men," heralding the birth of the world's Saviour, has there been a more important and significant year in the history of mankind. Remarkable stars, destined to exert great influence on humanity's history, appeared in the world's horoscope. In the year 1809 masters in almost every department of life were born: Mendelssohn and Chopin, two of the great geniuses of music; Darwin, one of the world's greatest scientists; two great English poets, Alfred Tennyson and Elizabeth Barrett Browning; and two of America's singers—Oliver Wendell Holmes and that weird and strange genius, Edgar Allan Poe. Other great men and women, like Lord Houghton and Charles Lever, John Stuart Blackie and Mary Cowden Clarke, were born at this time. To this year also we must credit the birth of two of the greatest statesmen of history, William E. Gladstone and Abraham Lincoln. With this last named statesman, born in one of the humble Nazareth of life and called to the nation's greatest position of trust and responsibility, I wish now to deal. I have confined the treatment to one aspect of his life, but in choosing the topic, "The Religion of Abraham Lincoln," I have in substance chosen the theme "The Life of Abraham Lincoln."

A man's religion, if it is worth anything, is after all but a synonym for his life. Religion is life and life is religion. All that is deepest, finest and strongest in human life is rooted in the religious nature of man; the nature that instinctively trusts and reverences God; that, with a wide generosity, loves mankind. I shall hope to show that it was pre-eminently so in the life of our greatest President. It is not my purpose to deal with the infinity of detail that makes up a human life. The many excellent histories and biographies of Lincoln amply supply the demand for exact knowledge of the prominent events and happenings in the life of this national hero. Outside of a great personal delight in dealing with this topic, my reasons for presenting it are two: first, because the religion of Abraham Lincoln is a splendid object-lesson and inspiration to youth; and, secondly, because I hope to controvert a widespread impression that Lincoln was an irreligious man, indeed almost an infidel and sceptic. This last impression was, no doubt, widely given by the celebrated lecture of Robert G. Ingersoll on Abraham Lincoln. With his masterful oratory Mr. Ingersoll did much to spread this erroneous idea.

In early life, it is only fair to admit, that Lincoln, like many another, had been inclined to agnostic views of God and immortality. He had been indifferent to religion, like many another youth, but when called suddenly from comparative obscurity and given the cares and responsibilities of a nation, with its fate depending in a large measure upon him, he saw more deeply and truly the vital verities of life, the great realities that uphold and sustain and strengthen a man in his hours of doubt and despair; the great reality of God, his goodness and guidance. The responsibilities that were so suddenly thrust upon him gave him deeper and wider vision. From the humbleness of a Western town to the seat of government at Washington; from association with those who gathered about a small, smoky law-office in the West to the companionship of the representatives of other nations and the adviser and leader of the best blood and brains of his own, such was the mission and the destiny to which Abraham Lincoln had been called. It was enough to make any man, even the strongest, distrust his own powers; enough to unbalance almost the most level-minded man; but it sobered, strengthened, upheld Lincoln. It brought him to a newer and keener realization

of his dependence upon God, the basal fact of human life. When, by the voice of the people, he was called to the Presidency of our nation, he began to be overshadowed by the sense of the Almighty Arm that holds the issues and the destinies of races and of nations.

Abiding under the shadow of the Almighty, Abraham Lincoln began to say of the Lord, "He is my refuge and my fortress; my God; in Him will I trust." With Lincoln God was not merely a name, a kind of verbal symbol for some vague and vast Unknowable. With him God meant a personal power, a Being of wisdom and love. Nor was his religion a mere thing of creeds or dogmas, of ceremonies or observances. For him religion had come to be the very vital substance of human life, the thing without which life is really meaningless and purposeless. To say that Abraham Lincoln was not a member of any Christian Church is not the same thing as saying that he was irreligious, although that is too prevalent a conception. Although not a church-member, he was a constant church attendant; and though he had not been that he would yet have been a Christian, a religious man. Of churches he once said: "God bless all the Churches, and blessed be God, who in this our great trial giveth us the Church." That early backwood's ancestry and training, that strong brawn, pure blood and vigorous brain stood him in good stead when he was President, and made his religion not a thing of sentimentality or nervous debility, but a simple, strong, manly trust in God, of love for men and hope in immortality. He stood for the broad principles of man's brotherhood and the universal fatherhood, love and justice of God. Nowhere more clearly is the providence of God seen in our national history than in the birth, training and labor of this man. It may seem invidious to say that there was no other man in the nation at that time who could have done the work so wisely and so well, guiding the Ship of State through storms and tempests toward the haven of peace, but such is the growing conviction of the majority of Americans.

There is much evidence to show that Abraham Lincoln himself felt that he was especially called of God to be the preserver and saviour of the nation in its most awful crisis. At least we may say that he was the willing and obedient servant of God, one who felt himself in God's eternal care and controlled by Him. If ever there was a man who smiled through tears, and who took unspeakable delight in a task of such responsibility, it was Lincoln when he read the message that was to free the bonded slaves. The Emancipation Proclamation was a word of God. Every sentence and letter of it was inspired from On High. They are words of righteousness and truth. Because they reveal the purpose and unveil the character of God they are inspired words. It was a solemn and joyful thing for the heart of Lincoln to realize that by those strokes of his pen he could give a new birth of manhood and freedom to those men in bondage. When a Cabinet meeting had been called, and the President produced the message and read it in his strong, manful voice, there was a reverent silence, and the realization swept over those Cabinet ministers, as over the nation shortly afterwards, that this man had been to the summit of Sinai and had talked with God, if not face to face, at least spirit to spirit.

I shall be forced to rely upon his own words to show his deepening faith in God and the truths of universal religion. Just before leaving his western home to assume the duties of the Presidency, he addressed the people of the capital of Illinois, as follows: "Unless the great God who created Washington shall be with me and assist me, I must fail. If the same omniscient mind and almighty arm that protected and directed him shall guide and support me, I shall not fail, I shall succeed. Let us all pray that the God of our Fathers will not forsake us now." In concluding that speech at Springfield he said: "I now leave you, not knowing when or whether ever I may return. With a task before me greater than that which rested upon

Washington, without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him, who can go with me, and remain with you and be everywhere for good, let us confidently hope that all will yet be well. To his care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell." These words surely do not make Lincoln out to be the semi-sceptic and agnostic that the famous Robert G. Ingersoll made him appear to be. They are rather the words of a man devoutly trusting in God; fully relying on his guidance and goodness in the time of doubt, trial and storm. In the year 1860 Lincoln said: "I know that there is a God and that he hates injustice. I see the storm coming. I know that his hand is in it." Again at a later time, he said: "I saw that the issues of the great struggle depended upon the Divine interposition and favor. Relying as I do upon the almighty Power, I shall not hesitate to use all means to secure the termination of the rebellion and will hope for success." The basis for the assertions of infidelity and skepticism on the part of Abraham Lincoln by the famous agnostic, seems to be very small. That he was sceptical of certain of the old dogmas and creeds of the churches is true enough, but that he ever doubted the vital truths, the essential ideas of religion, is entirely unwarranted and unjustified, as appears from the mass of testimony that might be brought as evidence. We will confine our thought to the most memorable speeches and utterances of our great President. This little story is told of him. A clergyman who was advising him said, "I hope the Lord is on our side." Lincoln nobly replied: "I am not at all concerned about that, for I know that the Lord is always on the side of right, but it is my constant anxiety and prayer that I and this nation shall be on the Lord's side."

That Lincoln believed in the Christian Sabbath is evinced by his words spoken at Washington on Feb. 22, 1863: "The birthday of Washington and the Christian Sabbath coinciding this year, and suggesting together the highest interests of this life and of that to come, is most propitious for the meeting proposed." As additional evidence of his belief in the Sabbath, read an extract of a military order under date of Nov. 16th, 1862: "The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiments of a Christian people, and a due regard for the Divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity."

How high he held the Bible as the guide and instructor of men in the higher ways of righteousness, let the following words testify. On September 4th, 1864, he said to the colored men of Baltimore: "In regard to the Great Book, I have only to say that it is the best gift which God has given to man. All the good from the Saviour of the world is communicated in this book." Such is the direct evidence of Lincoln's regard for the Scriptures. None of our Presidents and very few of our orators have made such frequent and effective use of Bible quotations. Some of these have become famous, none more so, perhaps, than that word quoted from the Master, "A house divided against itself cannot stand," a quotation which did more than many speeches to bring home to the reason and conscience of the people the actual condition of the nation, the duties and responsibilities that were facing it.

Again, his belief in prayer and its efficacy is seen by these words: "This government, in taking up the sword, appealed to the prayers of the pious and good, and declared that it placed the whole dependence on God. I now humbly and reverently reiterate the acknowledgement of that dependence." Again he said: "I have often gone to

my knees in prayer, because there was no place else to go."

We are familiar with the President's memorable interview with Gen. Daniel E. Sickles, as he lay sick and wounded in the hospital at Washington after the battle of Gettysburg. After talking of the battle, Gen. Sickles said to the President: "Mr. Lincoln, we heard at Gettysburg that here at the capital you were all so anxious about the result of the battle that the government officials packed up and got ready to leave at short notice with the official archives." "Yes," said the President, "some precautions were prudently taken, but for my part, I was sure of our success at Gettysburg." "Why," asked Gen. Sickles, "were you so confident?" Then, after a long pause, in which the President seemed in deep meditation, his face lighted up, and turning to the General he said: "When Lee crossed the Potomac and entered Pennsylvania, followed by our army, I felt that the crisis had come. I knew that defeat in a great battle on Northern soil involved the loss of Washington, to be followed, perhaps, by the intervention of England and France in favor of the Southern Confederacy. I went to my room and got down on my knees in prayer. I felt that I must put all my trust in Almighty God. He gave our people the best country ever given to man. He alone could save it from destruction. I had tried my best to do my duty, and found myself unequal to the task. The burden was more than I could bear. God had often been our protector in other days. I prayed that he would not let the nation perish. I asked him to help us and give us victory now. I felt that my prayer was answered. I knew that God was on our side. I had no misgivings about the result at Gettysburg." Gen. Sickles then asked: "How do you feel about Vicksburg, Mr. President?" "Grant will pull through all right," he said. "I am sure of it. I have been despondent, but am so no longer. God is with us."

Now, in all fairness, are these the words of an agnostic or sceptic? Are they words that in any way express doubt of the great underlying truths of religion and life? In asserting that Lincoln was on his side in his disbelief of the truths of religion the famous agnostic has somewhat overstepped the bounds of careful consideration and statement. Before me as I write I have masses of material, all pointing to Abraham Lincoln's belief in God and immortality, and effectually refuting and answering the assertion that he was an agnostic or sceptic. If the assertions of Mr. Ingersoll be true, then we are forced to the unwarrantable and repellent conclusion that Abraham Lincoln was saying these words merely for effect, for policy's sake; in other words, that he was a soulless hypocrite; a conclusion that no right thinking man or woman will for a moment entertain. The truth is that great as was Mr. Ingersoll as an orator and rhetorician he was one of the poorest and often most blundering of students; as deeply prejudiced and almost as intolerant as any of the sects and creeds that he attacked. Nowhere is this more clearly seen than in his lecture on Lincoln, masterful as a piece of eloquence, but worthless, as we have in a measure seen, as a careful, accurate, scholarly statement of the views and ideas of our great national leader.

Back of all the shambling limb, the awkward, grotesque gait, the furrowed homely face, there was a beauty and nobility of manhood, a strength of soul, that made him one of the princes of the earth, one of the heaven-born saviors of men. Gaunt and uncouth as we might choose to call him, he was at heart the peer of any scion of royalty, one whom we honor to simply call a man; a man such as God makes and man too often mars. Throughout his life Lincoln bore himself as became a man and when, in the hush and silence of Ford's theatre, the pistol-shot of poor deluded John Wilkes Booth rang out, announcing a murderous act and a dying chieftan, he yet bore himself as became a redeemer of his people, with the same prayer of forgiveness upon his lips, and surely in his heart, as was breathed by the Master and Saviour of us all upon the mount of his

PRESIDENT LINCOLN'S BARGAIN WITH GOD.

After the battle at Antietam Mr. Lincoln came to a meeting of the Cabinet with a paper in his hand, the Proclamation of Emancipation which had met the opposition of the Cabinet at an earlier meeting. The Secretaries gathered about the grate and Mr. Lincoln officially recognized God's hand in history by deliberately reading a chapter from the Bible. Then he said: "Gentlemen, I do not want your advice as to whether I shall issue this document or not. For that I have determined myself. If you have suggestions concerning minor points when you have heard it read, I will hear them." Then in a lower tone, he added: "I have not told any one. I promised myself, I told the Lord." "What did I hear you say?" asked Secretary Seward. "Secretary Seward," solemnly replied the great President, "I told the Lord that if he would drive the rebels out of Maryland, I would emancipate the slaves, and I will do it." And Lincoln kept his part of the bargain.



Lincoln's Faith

"One rainy night I could not sleep," said President Lincoln to a physician. "The wounds of the soldiers and sailors disturbed me; their pains pierced my heart, and I asked God to show me how they could have better relief. After wrestling some time in prayer, He put the plans of the Sanitary Commission in my mind, and they have been carried out pretty much as God gave them to me that night. Doctor, thank your kind heavenly Father, and not me, for the Sanitary Commission."

LINCOLN the boy had only a handful of books, and one of them was the Bible.

LINCOLN'S RELIGION

He once remarked to a friend that his religion was like that of an old man named Glenn, in Indiana, whom he heard speak in a church meeting, and who said: "When I do good, I feel good; when I do bad, I feel bad; and that's my religion."

Mrs. Lincoln herself has said that Mr. Lincoln had no faith—no faith, in the usual acceptance of those words. "He never joined a church; but still, as I believe, he was a religious man by nature. He first seemed to think about the subject when our boy Willie died, and then more than ever about the time he went to Gettysburg; but it was a kind of poetry in his nature, and he never was a technical Christian."

—Carleton B. Case

For the Companion.

PRESIDENT LINCOLN'S CONSOLATION.

Those who saw President Lincoln's *serious side* could best testify to the breadth of his great nature. Few men have lived in whom the chords of humor, and of reverent tenderness, were so equally tuned, and in whom both were so exquisitely fine.

During the war, when to the cares of a distracted nation on his mind and heart, was added the keen sorrow of his son's death, and for the almost hopeless sickness of his boy Robert (the present Secretary of War), Mrs. Rebecca R. Potteroy was detailed by Miss Dix from hospital duty to go to the White House as nurse.

While she watched by Robert's bedside, the President sat in the sick-room, night after night, sleepless, and waiting with a father's agony of hope and fear. The life of the little boy hung in even balance, and he would not go away.

Much of that weary time the nurse and the President could converse, without disturbance to the patient, and the themes on which Mr. Lincoln was then most ready to speak were dear and familiar to the Christian woman who shared his vigils with his son.

Gradually he led her to relate the story of her life, and of her religious experience. The narration charmed him, and it was not strange that it should, for Mrs. Potteroy had herself known sorrow, and there was a history of consecration in the way Divine comfort came to her.

The next night he begged her to tell him the same story again, not omitting a single particular. On the third night he wanted to hear it again.

For four nights—till the disease of his child took a favorable turn—that recital of a Christian's trials and trust was asked for and repeated to the anxious, sorrowing President, soothing his painful suspense, and teaching him the mysteries of resignation and patience.

He felt his need to learn the lesson, and would ask for explanations as the story went on, and eagerly sought to know how she had put herself into God's hands, and how her faith found its reward.

His interest did not cease when the danger was past, and his son was saved; but he retained Mrs. Potteroy through the lad's convalescence, and as if longing for more instruction, he carried her daily to her hospital duties himself, and made her tell him the words of peace and hope she breathed over the dying soldiers, and how she pointed them to Christ.

Often she saw him, at short intervals of respite in his crowded days, lying on his lounge, reading the Bible that had belonged to his mother; and once, when he asked her what part of the Bible she loved the best, she replied that it was "The Psalms."

"They are the best," he said. "I find something in them for every day in the week."

When Robert was well, Mrs. Potteroy went to the White House no more. But she has never forgotten those days of President Lincoln's affliction, or ceased to feel grateful that she could aid him in his wise and earnest search for consolation at the only true Source.

LINCOLN'S PRAYER

How the Great Statesman Appealed
for Divine Aid.

Major General Sickles, a Civil War veteran, who will celebrate his 88th birthday in October, recently told a reminiscence of Lincoln which is interesting as showing how that great statesman had recourse to prayer when the outcome of the cause for which he was fighting looked dangerously uncertain. Lincoln visited Sickles when he (Sickles) was lying at the point of death in a hospital in Washington after having lost a leg in the Battle of Gettysburg. On seeing Sickles Lincoln said:

"Sickles, I could not help coming to see you as soon as I heard of your arrival, as I want to tell you how pleased I am with the victory of Gettysburg. I hadn't a doubt our army would win, but I am full of gratitude just the same."

"I asked him why he thought we would win," said General Sickles.

"Well, I will tell you," replied the President, "but you must not noise it abroad. I wouldn't have anything said of it. When I realized that if we lost on Northern soil England would probably intervene—and perhaps France—and the Union would be lost, I went to my bedroom locked myself in so that I might be alone with God and tell on my knees. I never prayed so fervently for anything in my life as for the victory of our arms at Gettysburg. As I prayed a feeling of peace came over me, and I arose sure of victory, for I knew that God had answered 'Yes' to me and would be with us on that field."

"Now I am in a prophetic mood. The doctors say you have one chance in five hundred to recover. I say you will get over this trouble, that you will outlive the war and will be able to serve your country in the years to come."

LINCOLN'S RELIGION

Lincoln had a ~~firm~~ faith and belief in God. In the campaign of 1860, he was greatly pained by the canvass of the voters in Springfield which showed that of the twenty clergymen in the city all but three were against him. In speaking of this to Hon. Newton Bateman, then State Superintendent of Schools in Illinois, Lincoln said:

I know there is a God and that He hates injustice and slavery. I see the storm coming and I know His hand is in it. If He has a place and work for me, and I think He has, I believe I am ready. I am nothing, but truth is everything. I know I am right because I know that liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself can not stand, and Christ and reason say the same thing; and they will find it so. Douglas doesn't care whether slavery is voted up or voted down, but God cares and humanity cares, and I care; and with God's help I shall not fail. I may not see the end, but it will come and I shall be vindicated; and these men will find that they have not read their Bibles aright.

HIS STRENGTH.



LINCOLN.

offered a wonderfully impressive illustration of Lincoln's trust in God, and the strength and comfort he derived from it.

There was no special reason for the call, except, perhaps, a pardonable curiosity on the part of the women to see "old Abe" at close hand, and to hear his voice. The demand upon his time was a matter that probably had not occurred to them.

Long, lank, haggard and embarrassed, the President certainly looked as if, in the depths of his generous heart, he were silently wishing that this additional burden had not been laid upon him. His sorrowful dark eyes were far sunken under cavernous eye-brows. His thick, dark hair lay wildly at cross-purposes over his head. His large nose loomed above a wide mouth set in a heavy, unsmiling framing which looked as if it had never smiled.

Each one of the women, as she shook hands with him, had tried to say some pleasant thing, and he had gravely and perfunctorily replied with an expressionless "Thank you." The moments were getting fearfully long.

"Could we not get out?" a lady asked, in a whisper.

Just then a dear old Quaker lady took the long-suffering giant's down-stretched hand. She had to rise on tiptoe, and as she did it her sweet voice uttered some words difficult to catch. But their effect was easy to see. As when the lights suddenly blaze behind a cathedral window, so the radiance illuminated those rugged features and poured from the wonderful eyes. The giant form straightened. The mouth became beautiful in its sweetness. It is not possible to give the words of either exactly, but this was their purport:

"Yes, friend Abraham, there need not think thee stands alone. We are all praying for thee. The hearts of all the people are behind thee, and thee cannot fail. The Lord has appointed thee, the Lord will sustain thee, and the people love thee. Yea, as no man was ever loved before, does this people love thee. We are only a few weak women, but we represent many. Take comfort, friend Abraham. God is with thee. The people are behind thee."

"I know it." The great, soft voice rolled solemnly and sweetly forth from the trembling lips. "If I did not have the knowledge that God is sustaining and will sustain me until my appointed work is done, I could not live. If I did not believe that the hearts of all loyal people were with me, I could not endure it. My heart would have broken long ago."

"You have given a cup of cold water to a very thirsty and grateful man. Ladies, you have done me a great kindness to-day. I knew it before. I knew that good men and women were praying for me, but I was so tired I had almost forgotten. God bless you all!"

LINCOLN'S KNOWN FAITH IN DIVINE INFLUENCE

Religious Convictions of Former
President Affirmed by Personal
Friend and Associate.

Maj. J. B. Merwin, a civil war veteran and personal friend of Lincoln, spoke on "Lincoln, the Christian Statesman," and A. S. Taylor, another civil war veteran, who met Lincoln several times during the war, told stories of the war-time President yesterday at the Sunday afternoon assembly of the Young Men's Christian Association.

"I knew Lincoln intimately from 1852 till the time of his assassination," said Maj. Merwin, "and I know that Lincoln came to be one of the most profoundly religious men of his time, although he was not a sectarian, and, I believe, never formally joined any religious denomination. Yet of the 187 biographies of Lincoln which I have received from various authors, only two make any allusions to his religious principles and temperance habits."

Expresses Belief in Divine Power.

Maj. Merwin said that just before leaving Illinois to be inaugurated President Lincoln had a long talk on his religious beliefs with an intimate friend, the Rev. Newton Bateman, who was at that time state superintendent of public instruction and later became President of Knox College. The interview was later reduced to writing by Mr. Bateman, who gave it to Maj. Merwin.

Substance of the Interview.

The interview, as Maj. Merwin read it yesterday, is as follows:

"Mr. Lincoln said, 'I know that God hates injustice, slavery and intemperance, I see a terrible storm coming and I know that God's hand is in it. If there be a place and a work for me, and I think there is, I believe that I am ready for it. I am nothing, but truth is everything. I know that I am right; Christ teaches it, and Christ is the Son of God. Douglas says that he doesn't care whether slavery is voted up or down, but God cares, humanity cares, and I care, and with God's help I shall see that His will is done.'"

Maj. Merwin added that he knew of his own knowledge that Lincoln always carried in his bosom a copy of the Testament, which he referred to as "This rock."

Lincoln and Religion

Reverence and Faith Shown in His Letters

ABRAMHAM LINCOLN was not a member of any church. He lived at a time when not to be a church-member was considered the same as being an atheist. The religious people of his day were exceedingly strict and exceedingly narrow. Hence there has come down through the years a controversy about the religion of our martyred President. Did he really believe in God? Why did he not join the church? Did he believe in prayer? And so forth.

It does not seem possible that one can read the letters of Abraham Lincoln and come to the conclusion that he was an unbeliever. Scattered throughout these letters are expressions that no atheist ever could have penned. It may be interesting to quote some paragraphs that express his feelings—paragraphs written over his own signature. We quote them with the dates, as published recently in "Lincoln Love." The first one expresses not only his feeling about the Bible, but his reaction against some of the fanciful interpretations common in his day.

"September 27, 1861.

"Miss Mary Speed:

"Tell your mother that I have not yet got her present, an Oxford Bible, with me, but I intend to read it regularly when I return home. I doubt not that it is really, as

she says, the best cure for the blues, and one that takes it according to the truth."

For information was in the air when Lincoln was a young man, and led to a destiny of fate, or whatever one wishes to call it, Lincoln felt that there was truth in this doctrine, and in this respect resembles General (Thomas) Gordon, the British Christian soldier, who believed that no harm could come to him until his time arrived. Hear Lincoln now:

"July 4, 1862.

"Mr. Joshua Speed:

"I was always superstitious; I believe God made me one of the instruments of bringing your Fanny and you together, which union I have no doubt He had foreordained. Whatever He designs, He will do for me yet. 'Stand still and see the salvation of the Lord' is my text just now."

On belief in another world after this earth-life is over Lincoln is quite simple and clear in his letter to John E. Johnston.

"January 12, 1861.

"John E. Johnston:

"If it be his (Thomas Lincoln's) lot to go now, he will soon have a joyous meeting with many loved ones gone before, and where the rest of us through the help of

God hope ere long to join them."

The same spirit breathes in the next letter.

"May 15, 1862.

"Messrs. L. A. Gere, A. A. Reese,

"H. E. Pottowood:

"By the help of an all-wise Providence, I shall endeavor to do my duty, and I shall expect the continuance of your prayers for a right solution of our national difficulty."

One of the outstanding traits of Lincoln's character is seen in the following letter. It is a trait that is truly Christian and only too rare. We quote:

"July 26, 1862.

"Hon. Leavely Johnston.

"I am a patient man—always willing to forgive, and the Christian's terms of repentance, and also to give ample time for repudiation."

Who does not feel the warmth of the reverent spirit in the letter that follows? Here is profound humility and simple faith. Those were dark days for Lincoln, and the burden he was carrying was heavy. His words show the source of his strength. Again we quote:

"January 5, 1863.

"Caleb Russell and Sallie A. Fulton:

"I am upheld and sustained by the good wishes and prayers of God's people. So

with us more deeply than my self desire. It is with us to carry our burdened women's but our faithfulness would avail nothing in the shadow of His displeasure."

"I am conscious of no desire for my country's welfare that is not in consonance with His will, and of no plan upon which we may not ask His blessing. It seems to me that if there be one subject on which all good men may justly agree, it is imploring the gracious favor of the God of nations upon the struggles our people are making for the preservation of their precious birthright of civil and religious liberty."

Those are only a few of many quotations that might be made, but they are enough to show the reverence and faith in God of a great soul. It is doubtful whether any man can become truly great whose strength is not drawn from the Eternal; it is certain that no nature is well rounded that has not in it this sense of the divine. There was no self-sufficiency about Lincoln. He was great enough and determined enough to know that he knew very little, and that without God all human effort is vain.

SOURCES OF LINCOLN'S GREAT STRENGTH

Height and Physical Power Said to Be Assets—Early Religious And Ethical Training—Family in Kentucky Were Baptists. Ancestors on Both Sides Episcopalians—First Preacher He Heard a Strong Opponent of Slavery—Took Pew in Presbyterian Church in Springfield, Ill., in 1850.

Early biographies of Abraham Lincoln were of necessity uncritical, writes Dr. William E. Barton in the New York Times Magazine. In so far as the authors undertook to account for Lincoln's greatness, they did it on the assumption that his imperial personality, dominating every situation, made his success in life inevitable. In these books, Lincoln's contemporaries were quite frequently mentioned in terms of contrast and sometimes of unnecessary disparagement. There was little attempt to discover the sources of his power in reactions from his environment.

We of this day are far enough away from Abraham Lincoln to view his life in perspective and consider with some approach to accuracy what beside his own personality assisted in molding the man. For he was molded by his environment. He was not cast in a Saint Gaudens mold, but grew to his heroic proportions. He emerged from the wilderness, a raw-boned, growing lad, and he continued to grow. We have more light on his early environments than was available or thought necessary by his first biographers. What elements in Abraham Lincoln's surroundings assisted in the molding of the man?

Dr. G. Stanley Hall some years ago said to me that one defect in our study of Lincoln lay in the fact that adequate consideration had never been given to his stature. He mentioned Caesar and Napoleon as small men who led large armies and were respected and loved by their soldiers. He had his own theory as to the qualities in a man of short stature which sometimes develop toward success by very reason of that handicap. Short stature might become, he said, a real contribution toward a man's success. People are surprised that a small man could do as much as he was observed to do, and he, glorying in achievement and determined to do as great as if he were taller, developed a self-confidence and a self-assertion which made his small stature in the end a real advantage. This, he thought, was the case of Stephen A. Douglas.

But a tall man who is also strong knows that he can elbow his way thru almost any situation, and that fact gives him an ambition and a degree of confidence which is likely to be restricted by his self-control. He seldom needs to strike as hard as he can strike, and he has in reserve more vital energy than he habitually employs. This vital reserve comes to his assistance with a mighty hysteresis in the hour of opportunity. Dr. Hall was confident that from this came such success as Lincoln had at Cooper Union in New York City—when an audience that expected to hear an astute jury lawyer, famous as a teller of good stories, heard instead an amazingly well-reasoned argument by a statesman.

Physical strength an asset.

I give this argument of Dr. Hall, which so far as I know he never wrote out for publication, because he was in his day one of America's eminent psychologists, and had given this matter considerable thought. Lincoln grew up in an environment where unusual stature and great physical strength were an asset of no mean value. His wrestling matches, his competitive trials of strength in frontier communities, did more than train him physically; they developed him mentally.

One of the chief factors in the making of a man is his ethical and religious experience and ideal. Thomas Carlyle was not far wrong when he said that in taking account of any man or people the question of chief importance is that of his or their religion. Lincoln's religious background is a subject on which people have written so confidently, yet with so little knowledge, one must needs say very little or go into the matter at some length.

On both sides his ancestors came into Kentucky thru Virginia, where the Established Church, that is the Episcopal, was the standing order. On both sides the Episcopal service had come to be ignored by them. On the male side the Episcopal Church had never had a strong hold on the family since its emigration from England in 1637. The Lincolns of the period were Puritans. As that branch of the family from which Abraham Lincoln sprang made its way from Massachusetts, thru New Jersey and Pennsylvania into the Shenandoah Valley, it dropped off the external forms of Puritanism.

We do not find any ancestor of Lincoln in direct line who joined either the Dutch Reformed Church or the Society of Friends, but these influences were about the family in New Jersey and Pennsylvania, so much so that Lincoln supposed himself to have been of Quaker descent. That was not the case, though other branches of the family married Quakers. Although the law of Virginia extended into the Shenandoah Valley, and for that matter into Kentucky, which was a county of Virginia, the law on church attendance was not enforced. While Lincoln's grandfather, Capt. Abraham Lincoln, is not known to have been a church member, his brothers were Baptists, and as soon as his family to Kentucky had a church relationship it was Baptist. The Long Run Baptist Church in Jefferson County is on land that belonged to Capt. Abraham Lincoln, and within its enclosure he probably lies buried.

Hankes Episcopalians.

As for the Hankses, they were reared in the Episcopal Church, though that branch of the family that established itself in Virginia was Puritan in its English antecedents. The same preacher ministered to the two adjacent parishes in which George Washington's father and the Lees attended church,

and where the Hanks family attended. The same preacher baptized the Hankses, the Lees, the Washingtons, and the Balls. But often there was no ministers, and there were periods with very few baptisms. When we find the Hanks family moving and accepting a religion of their own, the Episcopal Church is not even a dim tradition; they are Baptists. It was knowledge of this fact that caused Dennis Hanks to protest against the tendency to make the Hanks family or the Lincoln family Quakers. He wrote to Herndon:

"William, I have seen a book which states Lincoln was a Quaker. I say this is a mistake. They were Baptists."

He certainly told the truth.

Thomas Lincoln and Nancy Hanks were married June 12, 1806, by the Rev. Jesse Head, a Methodist preacher. Around this fact has been woven a fabric of invention. It is alleged that Jesse Head was a strong anti-slavery advocate, and that he taught Lincoln's parents anti-slavery principles. But the Lincolns were members of one of his or any other Methodist church. He was a neighbor and riding no circuit, was conveniently near for the wedding. He was respected and entitled to respect. He was not an anti-slavery advocate, but a slaveholder, a hater of Henry Clay, and a firm believer in what came to be the party of Andrew Jackson.

Split Over Slavery.

When Kentucky became a State in 1792, slavery was already established there under the Virginia law. Of the 45 members of the Constitutional Convention seven were ministers, three Presbyterians, three Baptists, and one Methodist. All seven were in favor of making Kentucky a free State. The Rev. David Rice, Presbyterian, was the leader of that movement, and he almost succeeded. He said on the floor of the convention:

"Holding men in slavery is the national vice of Virginia, and while a part of that State, we were partakers of the guilt. As a separate State we are just now come to the birth, and it depends on our free choice whether it shall be born in this sin or innocent of it."

At the time of the birth of Abraham Lincoln, the Baptist churches were split over the slavery question. Lincoln's parents belonged to the Little Mount Church, which split off from the Nolin Church because the Little Mount members opposed slavery. The first preacher Abraham Lincoln ever heard, the Rev. William Downs, was a man of fair education, who had been a school teacher. He was eloquent, and a strong opponent of slavery. Whenever Abraham Lincoln heard slavery mentioned from the pulpit in his childhood, he heard it denounced.

The Baptists, however, were not progressive, theologically, and most of their preachers were unlettered men. We know the names of most of those whom Lincoln could have heard. Spencer's "History of the Baptist Church in Kentucky" preserves for us exceedingly valuable material, historical and biographical, on this score.

After marrying, Lincoln came again into contact with the Episcopal Church. The Todds had been reared Presbyterians, but Elizabeth Todd, on her marriage to Ninian W. Edwards, became an Episcopalian, and her sister, Mary Todd, affiliated with that church. But early in 1850 the Lincoln family

took a pew in the First Presbyterian Church in Springfield, which Mr. Lincoln joined; and that was the church home of Abraham Lincoln until he left Illinois. The minister, the Rev. James Smith, was a rugged man, a prohibitionist, a debater with skeptics, and the author of a book, "The Christian's Defense," which Lincoln read and profited by.

Most of what has been written about Lincoln's religion is unreliable, writes Dr. William E. Barton in the New York Times Magazine. He was a strong predestinarian, with leanings toward what we might call Universalism, though he did not know much about that sect. He believed in God, in duty, and in immortality. In him a strain of rationalism was balanced by one of superstition. They balanced fairly well. We might have said of them, as he said of Seward and Chase: "I can ride well. I have a pumpkin in each end of my sack." If in his youth he sometimes mimicked the oddities of backwoods preachers, he had in him also a strain of reverence. If in some respects he inherited the religion of an old-time Fundamentalist, the reading of "Vestiges of Creation" made him also an evolutionist.

Those who do not know the religion of the frontier sometimes misjudge it as a matter of emotion divorced from morals. On the contrary, it was a religion that, in its crude but effective way, had a powerful and wholesome influence upon character. It was one of the most important of all influences in making Abraham Lincoln.

Lincoln was fortunate in growing up in a home where a few books were available, and only a few. Apart from the spelling book, his sole textbook in the Kentucky schools, and Pike's Arithmetic, which studied in Indiana, and Kirkham's Grammar, which he studied in Illinois, and which, with the Bible, constituted practically his outfit of school textbooks, we may enumerate six volumes he is known to have read in his boyhood. They exercised a marked influence on his life.

The first of these was the English Bible which, with a borrowed copy of "The Kentucky Preceptor," he used in the Indiana school, but which must also be enumerated as chief among the books that supplied his reading out of school. It is idle to dispute how much or how little he studied the Bible or what his theories were of its inspiration and divine authority. His literary style was based upon it and his mind was saturated with it. We have well-authenticated incidents of his clever use of obscure passages in it, including his comparison of Fremont's political aspirations in 1864 and the character of that candidate's support, to David's reckless crowd in the cave of Adullam. From the time he wrote jingles about Adam and Eve during his days in Gentryville until including his majestic utterance of the second inaugural, where he spoke like one of the old prophets, his style was biblical.

Knew the Bible.

Lincoln made use of his biblical material. The habit he acquired in school of pronouncing every word as he read it stuck to him all his life, and not only his direct quotations from the Bible, such as his epoch-making speech of 1858 concerning the house divided against itself, but his indirect references proclaimed not so much his familiarity with particular passages as the saturation of his mind with the essential contents of the Bible.

The other three books he is known to have read in this period were "Pilgrim's Progress," "Aesop's Fables," "Robinson Crusoe," "A History of the United States," which brought the narrative down probably to the time of the administration of James Monroe, and the "Life of George Washington," by Parson Weems. Their content and variety were such that for Lincoln's purpose they could hardly have been improved upon. Those half-dozen books opened wide the windows in his imagination. But for those books his mind would have been suffocated in the depths of the backwoods.

We are informed that he read other books by Parson Weems, including his Lives of Benjamin Franklin and of Gen. Francis Marion. Dennis Hanks tells us also that Lincoln read in part at least the "Arabian Nights," but we do not know so well about their influence upon him. To his boyhood friends he seemed a very diligent reader. His law partner, William H. Herndon, who read even more, said that Lincoln read less than though more than any man in public life in his generation. Be that as it may, we are aware that these books had marked influence upon him. We know also that his reading of the Revised Statutes of Indiana had much to do with the trend of his thinking in the later years of his boyhood.

We must not fail to take account of those influences which made Lincoln a lover of better literature than he had been accustomed to care for. His association at New Salem with Mentor Graham, who taught him the contents of Kirkham's Grammar, is to be reckoned with in accounting for the development of his taste in literary expression. The classic selections that he found in Murray's English Reader gave him introduction to a wide range of good literature. The debating society gave him an audience when he wished to prepare an oration.

One can see a good deal of Jack Kelso, that good-natured, improvident, wandering elocutionist who was accustomed to recite selections from Byron, Burns, and Shakespeare. Lincoln learned by ear. He loved rhythm. Jack Kelso was a fisherman. Lincoln was not, but he liked to loaf and to talk, and Jack Kelso's fishing lent itself to a sort of companionship which fostered Lincoln's literary interest and ambition. We have good reason to remember with gratitude Mentor Graham, the pedagogue of New Salem, and Jack Kelso, the lover of good verse; both of them helped Abraham Lincoln to become the man he turned out to be.

Quite enough has been said proportionately about the influence of the backwoods upon the life of Lincoln. Not enough, I think, has been written about the marked influence upon his life of the Louisville and Nashville highway, which passed his father's door during the later years of his life in Kentucky, or of the Ohio River, the broad highway that cut across the American frontier a bare 18 miles from his father's farm. Dennis Hanks tells us that Abe was eager to get the first word with a passing stranger, and sometimes incurred his father's displeasure by his forwardness in this particular. Strangers were constantly passing the Knob Creek farm.

In those hospitable days it is virtually certain that the Lincoln home must often have entertained guests. If for no other reason, the sudden floods to which Knob Creek was subject must often have stopped travelers and kept them overnight in the home of Thomas Lincoln. To this day that stream occa-

tionally washes out the bridge just below Lincoln's home. The cabin of Thomas Lincoln was not a tavern, but every cabin was accustomed to entertain guests on occasion. Abraham Lincoln remembered in after years that he had often heard his father tell about the murder of Capt. Abraham Lincoln by the Indians, a tragedy of which Thomas Lincoln himself had been a witness. He must have listened to equally thrilling tales by the visitors. It is hard under these experiences.

Operated Ferry Boat.

The Ohio River brought to him a far greater education. Operating a ferryboat, as at one time he did at the mouth of Anderson's Creek, he not only encountered the people crossing that stream from east to west, and others who were conveyed across this Ohio River north and south, but he met crews and passengers of steamboats which tied up at the bank to load or unload cargoes, and now and then were held up by low water. His own two journeys by flatboat to New Orleans, once down the Ohio and Mississippi, and the other time down the Sangamon, the Illinois and the Mississippi, enlarged the world in which he lived and contributed both to his knowledge and to the development of his conviction regarding slavery and the national life of the country.

By this time Lincoln had become a reader of newspapers. So far as we know, the Lincoln family never subscribed for a paper during Lincoln's life in his father's home. But some of his neighbors had Cincinnati and Louisville newspapers, and one of them, a Mr. Wood, had a religious newspaper, published at Dayton, and he was a subscriber also for a temperance paper. Lincoln became greatly interested in the perusal of periodical literature. This interest he maintained to the end of his life.

While he was still living at New Salem he had begun to make use of such newspaper publicity as he could obtain in the near-by town of Springfield. Very soon after his arrival in Springfield he formed a warm friendship for Simeon Francis, owner and editor of the Whig newspaper there which, under successive names of Sangamon Journal and Illinois State Journal, continues until this day. Lincoln, fond of seeing his own writings in print, became a frequent contributor to 'The Journal's editorial columns.

I have been thru the files of The Journal during the whole period of Lincoln's residence in Springfield. A good many of Lincoln's editorials can be identified with reasonable certainty, but no complete reprinting of them has ever been made. I have sometimes thought of going thru with care and copying all those writings which might with reasonable certainty be attributed to Lincoln. It would be something of a task, and the reward might not be worth the effort; but it would be illuminating if one could discover Lincoln's reaction to the discussion of various problems, political and otherwise, as they were from time to time considered by his contemporaries and as they secured assent or provoked dissent upon his part.

Perhaps the most fortunate thing that ever happened for Lincoln was the discipline of a succession of political defeats which, after his one term in Congress, sent him back home in 1849, as he believed, hopelessly out of politics. The resolution which he formed at that time, to be a thorough lawyer, involved a study of Euclid and of a textbook on Logic. It drove him

back to his dictionary for definitions of more precise terms which he proceeded to add to his vocabulary. It seemed to him more constantly before the Supreme Court of Illinois and the Federal court in Chicago. It gave him contacts with greater men. It compelled his soul to build more stately mansions.

The climax of all this on his political side was his return to politics in 1854, and his debates with Stephen A. Douglas. If Lincoln had not already been a great man, these experiences were such as to make him great, provided he had in him the capacity for greatness. As it was, they marked his evolution from a politician into a statesman.

LINCOLN WAS RELIGIOUS, BUT NO CHURCHMAN

His Creed, 'Fatherhood of
God and Brotherhood of
Man,' Says Rev. L. M.
Birkhead.

Must a man be a member of the church to be a Christian?

If so, Abraham Lincoln, whose birthday was commemorated yesterday, was not a Christian.

The Rev. L. M. Birkhead, pastor of All Souls Unitarian church, yesterday morning preached on "The Religion of Abraham Lincoln."

"Lincoln was not a member of a church," Mr. Birkhead said. "He said he could not accept the creeds of the churches. His religion was summed up in the Fatherhood of God and the Brotherhood of Man."

"However, this great president was not an infidel in any sense of the word. When he was 17 years old he believed the earth was round, and some of the preachers therefore called him an infidel. Later on he denied the endlessness of future punishment and he again was accused of being an infidel. He was unconventional and unorthodox in religion, but never an atheist."

Believed in Inspiration.

"Lincoln believed in universal inspiration, but he did not believe the Bible was the special revelation of God as the Christian world contended. There are few references to Jesus in the writings and addresses of Lincoln. Lincoln believed in Jesus as a great moral teacher, but he did not believe in the deity of Jesus nor in his supernatural birth."

"Lincoln had a firm belief in God. He believed in an over-ruling Providence. 'The Almighty has His purposes,' Lincoln said in his second inaugural address, and this was typical of his faith. He did not believe in miracles nor in special creation, but he believed in evolution under law."

Religion Part of His Life.

"It is a great fallacy to attempt to judge the religion of Lincoln on the basis of his opinions or beliefs. His religion was a part of his life. Theologically he was not a Christian, but morally and ethically he was a Christian if there ever was a true one."

"The preaching that Lincoln heard in his youth from hard-shelled Baptist preachers made him a fatalist. He never got away from the influence of the superstition that surrounded him in his early life."

reach it, try as he would, and of course he got well splashed each time.

He called out, hoping some one would hear and come to help him, but nobody was near.

His mother was canning fruit in the basement, and Jennie and Malcolm and Bruce were at afternoon school and even afterwards they were not likely to come out into the back lane and they didn't, and Tosh had to stay in that dark, cold place for hours until the man came to take the wagon away.

He was a cross man and he scolded Tosh well as he lifted him out.

That is how and where Tosh caught his frightfully bad cold and it explains why he had to stay in bed for three whole days, when his mother made an exception to the rule about dogs and cats and allowed Tatters to keep him company.

ANNIE MARGARET PIKE.

(*To be continued.*)

LINCOLN'S SPEECH.

On a Sunday that Lincoln spent in New York City he visited a Sunday-school in the notorious region called Five Points, and there made a short address to the scholars. After his return to Springfield, one of his neighbors, hearing of this, thought it would be a good subject to banter Lincoln about, and accordingly visited him for that purpose. The neighbor was generally known as "Jim," just as Lincoln was called "Abe." The following account of his visit, quoted by Mr. Francis F. Browne in his "Everyday Life of Abraham Lincoln," shows that he did not



derive as much fun from the "bantering" as he had expected.

He started for "Old Abe's" office; but, bursting open the door impulsively, he found a stranger in conversation with Mr. Lincoln. He turned to retrace his steps when Lincoln called out:

"Jim, what do you want?"

"Nothing."

"Yes, you do; come back."

After some entreaty Jim approached Mr. Lincoln and remarked, with a twinkle in his eye, "Well, Abe, I see you have been making a speech to some Sunday-school children. How about it?"

"Sit down, Jim, and I'll tell you all about it." And with that Lincoln put his feet on the stove and began:

"When Sunday morning came I didn't know exactly what to do. Mr. Washburne asked me where I was going. I told him I had nowhere to go, and he proposed to take me down to the Five Points Sunday-school to show me something worth seeing. I was very much interested in what I saw. Presently Mr. Pease came up and spoke to Mr. Washburne, who introduced me. Mr. Pease wanted us to speak. Washburne spoke, and then I was urged to speak.

TRUST IN GOD SOURCE OF LINCOLN'S GREATNESS

BY REV. PERCY TRAFFORD OLTON.
(Rector Zion Church, Greene, N. Y.)

Blessed is the man whose strength is in Thee.—Pauline lxxxiv. 5.

The anniversary of the birth of Abraham Lincoln, which on Wednesday next will be observed as a holiday in this and thirteen other states, is not so much a time for recapitulation of the outward events of his life as for trying to make clear the forces that governed it. It would be a comparatively simple task to "point a moral and adorn a tale" from a life so full of integrity and virtue. It is far more important to note the hidden springs of conduct that produced it.

The prophet, the genius, the statesman differs from his fellow creatures not in essence but in degree. He is of the same clay, subject to the same limitations, and meets the same difficulties as are common to mortals. The point of difference is not to be found in the influence of heredity or the power of environment or even in the possession of greater natural gifts. It is true that these are factors which must be considered, but were history fully written it would contain the names of as many failures as it has recorded successes among those who possessed every such advantage.

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The first fact to be noticed about this man whom the nation and the world honors is the inflexibility of his will. He was not easily turned aside from a course of action; he was immovable when it concerned a decision of the conscience. If he believed an action to be right there could be no yielding to the voice of opportunism or concession; the course must be pursued at all risks, at the price of the loss of reputation, yes of life itself, if need be.

• • • • •

The next is the sense of reverence which was so strongly developed in the man. Abraham Lincoln loved the common people and they well-nigh worshiped him. It was not simply because he himself was of lowly origin, although that undoubtedly gave him a point of contact which otherwise he could not easily have had. It was because he had a deep and genuine respect for every human being of whatever rank or station in life. He looked upon man as the child of the Heavenly Father and treated him as such always, according to him the dignity of his place as heir of the eternal life. He could not exalt himself above his fellows when he remembered that they, with him, were sharers of the life of God.

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And lastly, it may be said that one of the next potent influences that molded his conduct and character was his belief in an overruling Providence. Like all great souls he was lonely. It is the penalty of greatness. But he found his strength and consolation in communion with the infinite. He could bear all the weight of his nation's shame. He could face all the hate and fury of his personal enemies; he could go forward, undiscouraged and undismayed, in the presence of defeat and impending ruin because he believed that God was his heaven and that the right would ultimately prevail. Truly Abraham Lincoln's strength was in God, and saying that we have laid bare the source of his greatness.

It sums up all the various qualities that made this humble, uncultured man a prince among men.

REV. PERCY TRAFFORD OLTON.

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Lincoln's Faith In God His Greatest Strength

By DOROTHY KRUMEICH

Lincoln's faith in God was his "greatest strength," declared the speaker at the Lincoln Society dinner Saturday night of the man whose birthday the entire country will mark tomorrow.

Supreme Court Judge Elbert T. Gallagher, addressing 280 at the annual Society event at Bear Mountain Inn, recited a number of quotations from the works of the Great Emancipator in advancing the theme.

"Observe in Lincoln's statements and writings, his supreme reliance on Almighty God," the speaker asked his audience, before providing examples of such.

"In his second inaugural address," the Judge stated, "we find Lincoln using the word 'God' five times."

"His reliance on the Divine Being is also indicated in the Gettysburg Address," noted the speaker, "in the words 'this nation, under God.'"

"Lincoln's faith in Divine Assistance," continued the Judge, "was also demonstrated in a letter to an ailing relative: 'Let him put his trust in God.'"

"The strength in Abraham Lincoln lay in his faith in God; this, with his faith in his fellow men and the ultimate destiny of this nation, stood him well in time of

crisis," the speaker commented.

'Nothing Left to Say'

He capsuled the life and career of Lincoln, admitting at the outset: "There is virtually nothing left to say of the Great Emancipator."

"Every phase of his life has been explored," said Judge Gallagher, "in an attempt to shed new light on the complexities of a fascinating personality."

The Judge told of Lincoln's family moving from Kentucky to Indiana, when Abe was an infant, and their dwelling was a partially completed one - room cabin.

The tragedy of his mother's death and the great role played by his stepmother in shaping Lincoln's career were reviewed.

"His early life was fraught with hardship," said the speaker, "but one thing stood out: His insatiable thirst for knowledge."

'Inquiring Mind'

"Lincoln became the master of everything he undertook," he went on, mentioning the "inquiring mind" of the man being memorialized.

"He learned," recounted the Judge, "to read and write at an early age, by sight, scent, and sound."

In his public life, "the Webster

(Continued on Page Seven)

Lincoln Dinner

(Continued from Page 1)

philosophy became Lincoln's political religion," according to the speaker, who said that "save the Union" was Lincoln's sole thought, with or without, or with divided policy, on slavery.

Receives Plaque

The speaker, senior Justice of the New York State Supreme Court's Ninth Judicial District, was introduced by C. Edward Doyle, Jr., co-chairman of the speakers' committee with James Dempsey.

Judge Gallagher was presented with a plaque to mark his visit here by George Howell, who was completing his term of office as president.

Mr. Howell was the master of ceremonies for the dinner, the annual (and only) meeting of the Lincoln Society, a non-partisan organization which has as its sole purpose the immortalization of the Civil War president.

No Halo Needed for Abe Lincoln

A LINCOLN DAY speaker expressed concern lest the true significance and character of the Great Emancipator be lost in the tendency of many to make him a saint.

We do not share the fear. We believe, on the contrary, that the vast growth in quantity and quality of Lincoln research has tended more and more to discover and publicize his human weaknesses as well as his strengths.

All of this, we believe, enhances Lincoln's greatness, as we understand the word greatness.

For just as we conceive success to be, as Robert Browning believed, a journey rather than a destination; just as courage is the conquest of fear; so greatness is measured as triumph over circumstances. Lincoln made

innumerable mistakes, but grew ever wiser in the process. He fully shared his critics' doubts as to his own infallibility. Even when he spoke of "the right" in which he believed to the depths of his soul, he added, cautiously and humbly, "as God gives us to see the right."

Lincoln grows with the ages, but his growth is as a human being—groping, anguished, hesitating, rackingly humble before problems too great for any man, but finding, to his own astonishment, strength to match the responsibilities. His imperfections, we should think, would forever prevent his elevation to a superhuman place in the hearts of Americans. Rather, they will keep him among us, where he would greatly have preferred to be.

SCHOLAR HITS 'CANONIZATION' OF ABE LINCOLN

'A Great American,
but No Saint'

E. B. Long, a noted Civil war scholar, said last night that the real significance of the character and achievements of Abraham Lincoln is being diluted by the tendency of many Americans to think of him as a saint.



Long

Long, who lives at 708 N. Kenilworth av. Oaz Park, spoke at the fifth annual Lincoln day dinner of the George A. Custer camp of the Sons of the Union Veterans of the Civil war in the Sherman House. The title of his talk was "Lincoln Without Halo."

"There is no doubt that Lincoln was one of the two greatest men in our history," Long said, "but that doesn't mean we should make him into a messiah or a saint."

Had His Faults

"He was a great human being, but still a human being. He was full of faults and failures and he made mistakes despite his greatness."

Long, who is director of research for the Centennial History of the Civil War which is being written by Bruce Catton, said that the trend to sanctify Lincoln is the fault of well-meaning but misinformed people who have created an inaccurate "folk image" of the Civil war President.

"The result is that a lot of people, both young and old, are getting a false idea of the life of Mr. Lincoln," he said, adding that it is up to scholars and historians to reverse the trend.

Fence Washington's Fate

"We must not allow the true Lincoln to die of 'cherry treeitis' as did Washington, the other of our two greatest Americans," he said.

Long said that Lincoln's real greatness lay in his ability to lead without dictating, understand public opinion, and meet problems as they arose.

"To those who say that Lincoln helped save the Union, I agree. But there were millions of others, both in and out of the army, that also helped."

Lecture at Loyola

In another program, Ralph Newman, civil war scholar and owner of the Abraham Lincoln Book store at 18 E. Chestnut st., joined Enoch Squires, associate editor of the New York State Civil War commission, in a lecture in the auditorium of Loyola university's school of law.

They discussed the Confederate prison at Andersonville, Ga., where thousands of Union soldiers died of starvation and exposure. Behind the speakers were members of the cast of the university theatre group's production of "The Andersonville Trial" wearing Civil war uniforms.

The play will open Friday for three days in the Loyola Community theatre, 1420 Loyola av.

CONCERNING MR. LINCOLN'S
RELIGIOUS VIEWS

The Rev. Mr. Willets, of Brooklyn, gives an account of a conversation with Mr. Lincoln, on the part of a lady of his acquaintance connected with the "Christian Commission," who, in the prosecution of her duties, had several interviews with him.

The President, it seemed, had been much impressed with the devotion and earnestness of purpose manifested by the lady, and on one occasion, after she had discharged the object of her visit, he said to her:

"Mrs. ———, I have formed a high opinion of your Christian character, and now, as we are alone, I have a mind to ask you to give me in brief your idea of what constitutes a true religious experience."

The lady replied at some length, stating that, in her judgment, it consisted of a conviction of one's own sinfulness and weakness, and a personal need of the Saviour for strength and support; that views of mere doctrine might and would differ, but when one was really brought to feel his need of divine help, and to seek the aid of the Holy Spirit for strength and guidance, it was satisfactory evidence of his having been born again. This was the substance of her reply.

When she had concluded Mr. Lincoln was very thoughtful for a few moments. He at length said, very earnestly: "If what you have told me is really a correct view of this great subject, I think I can say with sincerity that I hope I am a Christian. I had lived," he continued, "until my boy Willie died without fully realizing these things. That blow overwhelmed me. It showed me my weakness as I had never felt it before, and if I can take what you have stated as a test, I think I can safely say that I know something of that change of which you speak; and I will further add, that it has been my intention for some time, at a suitable opportunity, to make a public religious profession."

RELIGIOUS CONVICTIONS OF GREAT MEN.

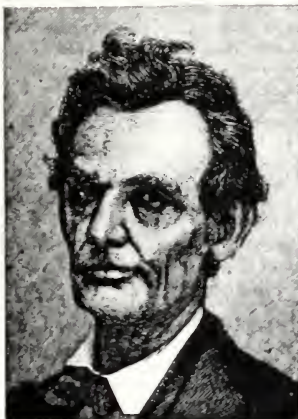
I. ABRAHAM LINCOLN, SIXTEENTH PRESIDENT OF THE UNITED STATES.

From *A Cloud of Witnesses*, by Rev. Stephen A. Northrop.

"In regard to this great book I have only to say that it is the best gift God ever gave to man. All the good from the Savior of the world is communicated

through this book. But for this book we could not know right from wrong. All those things desirable for man are contained in it.

"The character of the Bible is easily established, at least to my satisfaction. We have to believe many things which we do not comprehend. The Bible is the only history



ABRAHAM LINCOLN,
1809-1865.

that claims to be God's Book—to comprise his laws, his history. It contains an immense amount of evidence as to its authenticity. . . . Now let us treat the Bible fairly. If we had a witness on the stand whose general story was true, we would believe him even when he asserted the facts, of which we had no other evidence. We ought to treat the Bible with equal fairness. I decided long ago that it was less difficult to believe that the Bible was what it claimed to be than to disbelieve it."

While General Daniel E. Sickles was in Washington, soon after the amputation of his leg, which he lost in the third day's fight at Gettysburg, President Lincoln called to see the wounded man. General Rushling was also present in the room, and the three soon fell into conversation about the battle. Sickles asked Lincoln whether he had not been greatly worried as to the result of the fight. "Oh, no," replied Mr. Lincoln; "I thought it would be all right." "But you must have been the only man who felt so," continued Sickles, "for I understand there was a deep feeling of anxiety here among the heads of government." "Yes," answered the President, "Stanton, Wells and the rest were pretty badly rattled, and ordered two or three gunboats up to the city—sacked some of the government archives or

but I told them it wasn't necessary, and that it would be all right." "But what made you feel so confident, Mr. President?" persisted General Sickles. "Oh, I had my reasons, but I don't care to mention them," said Mr. Lincoln. The curiosity of both the other gentlemen was greatly aroused, and General Sickles again pressed the President to explain the grounds of his confidence. Finally Mr. Lincoln said: "Well, I will tell you why I felt confident that we would win at Gettysburg. Before the battle I retired alone to my room in the White House, and got down on my knees and prayed to Almighty God to give us the victory. I said to him that this was his war, and that if he would stand by the nation now, I would stand by him the rest of my life. He gave us the victory and I propose to keep my pledge. I arose from my knees with a feeling of deep and serene confidence, and had no doubt of the result from that hour."

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LINCOLN'S RELIGION.

The forthcoming (August) number of the *Century* will contain a chapter on "Lincoln and the Churches" in the Lincoln History, by Messrs. Hay and Nicolay, from which the following is an extract from the advance sheets:

"He was a man of intense religious feeling. We have no purpose of attempting to formulate his creed; we question if he himself ever did so. There have been swift witnesses who, judging from expressions uttered in his callow youth, have called him an atheist, and others who, with the most laudable intentions, have remembered improbable conversations which they bring forward to prove at once his orthodoxy and their own intimacy with him. But leaving aside these apocryphal evidences, we have only to look at his authentic public and private utterances to see how deep and strong in all the latter part of his life was the current of his religious thought and emotion. He continually invited and appreciated, at their highest value, the prayers of good people. The pressure of the tremendous problems by which he was surrounded; the awful moral significance of the conflict in which he was the chief combatant; the overwhelming sense of responsibility, which never left him for an hour—all contributed to produce, in a temperament naturally serious and predisposed to a spiritual view of life and conduct, a sense of reverent acceptance of the guidance of a superior power. From the morning, standing amid the falling snowflakes on a railway car at Springfield, he asked the prayers of his neighbors in those touching phrases whose echo rose that night in invocations from thousands of family altars, to that memorable hour when on the steps of the Capitol he humbled himself before his Creator in the sublime words of the second inaugural, there is not an expression known to have come from his lips or his pen but proves that he held himself answerable in every act in his career to a more august tribunal than any on earth."

Declares Lincoln Man Close To God

New York Pastor Talks At Association Meeting.

Abraham Lincoln was a man "single minded in his determination to please God," Rev. Julius V. Moldenhawer, pastor of the First Presbyterian church of New York City, said yesterday afternoon at a public meeting sponsored by the Abraham Lincoln association.

Doctor Moldenhawer spoke in the First Presbyterian church, from which Mr. Lincoln rented a pew when the church building was located at Third and Washington streets. The preacher was introduced by Dr. Charles L. Patton. Rev. John T. Thomas, pastor of the church, gave the invocation, and Rev. Jerry Wallace, rector of Christ church, the blessing.

"Lincoln knew according to his own modest judgment little about religion," Doctor Moldenhawer said. "He did better. He knew about God. Lincoln knew God as a man must know him, by a way that is less than common knowledge and more. And he came to know Him—he arrived at that ultimate, unquestioning, beyond questioning knowledge by one road, the only road, of desiring simply and wholly to do His will."

It was for this reason, the preacher said, that Lincoln cared less and less for popularity. "The more single minded a man is in his determination to please God, the less he cares to please men," he said. "Serve them? Yes, with his life blood if need be! But tickle their fancy, cater to their foibles, be popular? No!"

Lincoln's religion was "overpoweringly austere," Doctor Moldenhawer said. He had "the uncomfortable conviction that guilt is distributed." He could not assure himself as others did "that not they but their opponents with their darkened minds and ugly behavior were responsible for the tragic events."

The preacher said Lincoln consequently was misunderstood when "he chose repeatedly to direct the attention of his contemporaries to the most painful of all truths—that we who are trying so hard to bring on an event of mighty righteousness are not to have the consolation of complete self-approval."

Nevertheless, the preacher said, "Lincoln made his choices with a serenity rooted in the very fact that he could not know, that there are no absolute guarantees, and in the faith that the man who elects the right, as God gives him to see the right, is thereby committing himself and his purposes of One Whose ends are beyond all that He has chosen to reveal."

ABRAHAM LINCOLN'S LOVE FOR HUMANITY

Never Belonged to Church, But
Was Most Religious Man Who
Ever Sat in Presidential Chair.

ALL PHASES OF THE EMANCIPATOR'S LIFE

Dealt With By President Fess of
Antioch College, in a Masterly
Lecture at Victoria Theater—
Play House Packed With An
Appreciative Audience.

That the love of Abraham Lincoln for humanity, was what made him a great man, and that he was the most intensely religious man who ever sat in the presidential chair, at the same time not belonging to any church, were some of the conclusions reached by President S. D. Fess of Antioch college, Yellow Springs, O., in his masterly address at the Victoria theater, Sunday afternoon.

"The Humanity of Lincoln," an address that has been delivered by Dr. Fess throughout the country, was the subject attentively listened to by an audience that packed the house. Dr. Fess was importuned by 137 different individuals, in as many places in the United States, to deliver his scholarly treatise on the occasion of the Lincoln centenary next Friday.

"Our citizenship is safe, our institutions perpetual, so long as we hold up before our children the name and fame of Abraham Lincoln," is one of the characteristic statements made by Dr. Fess.

The speaker declared that the Gettysburg speech of Lincoln is the greatest short speech in our literature, being characterized as such by the British museum and academy. He referred to Lincoln's humor, as best illustrated in his reply to the telegram from George B. McClellan, when the latter wired he had captured six cows and wanted to know what to do with them. "George, milk 'em," is what the famous emancipator wired back.

Dr. Fess told how the capital city of the Confederacy—Vicksburg—had honored the president with a bust in the capitol building there, and with repetitions of many of Lincoln's great sayings. "If I ever get an opportunity to hit that thing, I will hit it hard," is the reference made by Dr. Fess to Lincoln as an emancipator, in quoting the great man when he witnessed a sale of slaves in the New Orleans market early in life.

His great humanity was illustrated in telling a story of how one of the

White House messenger boys was discharged, and how the little fellow came to Lincoln with his troubles. It was then that Lincoln shared his grief with tears and wrote out the order staying the hand that was to deprive the youngster of his livelihood. His dying moments were recalled, how when Stanton, one of the men who did not agree with the president, stood over his death bed and said: "Now he belongs to the ages." Another cabinet officer who had first opposed him, said: "There sleeps the mightiest man that ever ruled a nation."

"Mary, I am much older than you, and I will likely be taken first. If I do, please have me laid in a little quiet place," is what Lincoln is reported to have said to his wife as they drove by a cemetery near Washington on the morning of the very day he was shot.

There was not a phase of Lincoln's life that Dr. Fess did not touch. In the absence of Mayor Burkhart, Judge H. F. McChinn presided at the big meetings. Hon. J. D. Clark made a witty and strong plea for a contribution of a thousand dollars, \$150 of which was to pay the expenses of the meeting, the rest to be put to the Y. M. C. A. fund, to be known as the Lincoln memorial. L. G. Reynolds read a sketch of Lincoln's life, dealing in epochs.

Union Veteran Legion.

The services in commemoration of the centennial anniversary of Abraham Lincoln's birth, held Sunday afternoon by Encampment No. 145, Union Veteran Legion, were largely attended.

Mr. Albert Kern, as the orator of the occasion, fairly electrified his audience with an address on the life of Lincoln that held his listeners spellbound by the eloquence of his words, and elicited rapturous applause.

It was a gem, beaming with veneration for the "Saviour of His Country," delivered with impassioned rhetoric, changing from tender pathos to the quaint humor so characteristic of the hero of his theme.

The heartiest thanks of the encampment is extended to Mr. Kern for his splendid address.

Miss Ruth Boes, as the eloquentist of the affair, made a most decided hit, her parody on Whitler's "Barbara Fritchie," delivered in Dutch dialect receiving great applause. The visit of the encampment to Xenia has been postponed until Feb. 23.

LINCOLN DISCUSSED

BY DAXTON PASTOR.

The greatness of Lincoln was discussed by Rev. Hammaker at the Raper M. E. church Sunday evening before a large congregation. Old Guard Post, the Sons of Veterans and several councils of the Jr. O. U. A. M. attended the meeting. Walt Whitman, the pastor declared, was the first newspaper man to recognize the true greatness of Lincoln. At the conclusion of his address the pastor read Whitman's "My Captain," the poet's composition on the occasion of Lincoln's death.

RELIGION OF LINCOLN.

Dr. John F. Carson Says His Was a Deeply Religious Nature.

In a sermon yesterday morning in the Central Presbyterian Church, Marcy and Jefferson avenues, the pastor, the Rev. Dr. John F. Carson, spoke on "The Religious Side of Lincoln's Life." He said that Abraham Lincoln was one of the deeply religious natures of America. He was a regular attendant upon the church services and prayer meetings in the New York Avenue Presbyterian Church in Washington. Dr. Carson said Mr. Lincoln was a man in whom the spirit of Christ was cherished, and pointed out these elements in his religion:

First—Absolute faith and unwavering trust in God. No man had a firmer faith or confidence in a personal God. His dependence upon God's guidance was continuous. He had a supreme regard for the will of God and ever expressed anxiety that he and the nation might be on God's side. Second—Mr. Lincoln believed that the Bible was the revelation of the will of God, and he read and studied it as such. Third—He was a man of prayer. "I have been driven," he said, "many times to ask Divine direction by the overwhelming conviction that I had nowhere else to go." Fourth—In him the essential graces of the Christian life are found in large and luminous quality. He was a man of sympathy. Lincoln wept with those who wept. He was a man of gentleness. He was a man of forgiving spirit. It is quite evident from his utterances and actions that he sought to live after the ideal of Jesus Christ. If sympathy, tenderness, justice, mercy, magnanimity and Christ-like helpfulness are elements in a religious life, then Abraham Lincoln was a religious man. The fifth element in the religion of Mr. Lincoln was his belief in the Deity of Jesus Christ and in His saviourhood.

This was the religion of Abraham Lincoln. He believed in God and depended upon His guidance. He believed in Jesus Christ as the Son of God and the Saviour of men. He believed in the Bible as the revelation of God's will and sought to regulate his life by its teachings. He believed in prayer as a prevailing force and communed with the eternal. He believed in the principles of the Sermon on the Mount and endeavored to practice them. He believed in the life eternal and hoped for its realization. This was the religion of Abraham Lincoln and this is the Christian religion.

LINCOLN AS A CHRISTIAN

Never could formulate his Faith
in a Creed, but laid down
his Life for Man.

TYPICAL AMERICAN

Many Sermons in the Churches of
the City Yesterday did
Honor to his Memory.

About 500 men attended the Y. M. C. A. meeting for men in Perkins Memorial Hall yesterday afternoon. It was a Lincoln service, the speaker being the Reverend Robert Freeman, pastor of the Lafayette Presbyterian Church. Mr. Freeman spoke eloquently of Lincoln's life and work, emphasizing his manhood, which he said was typically American and distinctly Christian.

"I know," said the preacher, "that Lincoln said he was not a Christian, but at that very moment he drew a New Testament from his inside pocket and exclaimed: 'Would God I might be!' Perhaps Lincoln was never able to reduce his faith to what we call a creed, but he was a Christian. A Christian is one who serves Jesus Christ—and Lincoln did that. 'Greater love hath no man than this: that a man lay down his life for his friend.' Lincoln did lay down his life for his friends; yes, even for his enemies."

The hall was decorated with American flags and a portrait of the Great Emancipator was hung in the center of the platform with Old Glory for a background. The Reverend Charles M. Hall offered prayer.

Lincoln was the subject of sermons in these churches yesterday:

The Prospect Avenue Baptist Church, by the pastor, the Reverend Grove G. Johnson; the Central Presbyterian Church, by the pastor, the Reverend Dr. Hunter; the Richmond Avenue Methodist Episcopal Church, by the Reverend Clarence E. Allen; the First Universalist Church, by the Reverend Leon O. Williams, and the First Unitarian Church, by the pastor, the Reverend Richard W. Boynton.

ABE'S RELIGION

Article From Archbishop Ireland On
Lincoln's Creed.

In the American Catholic Historical Researches for July, 1905, the following letter from Archbishop Ireland on the religion of Lincoln is addressed to the editor, Mr. Martin I. J. Griffin of Philadelphia:

My Dear Mr. Griffin: I notice by the late number of The Researches that the question is again raised, "Was Abraham Lincoln a Catholic?" You report Rev. John W. Moore, C. M., as affirming on the authority of the pioneer missionary of Southern Illinois, Rev. J. M. J. St. Cyr, that Abraham Lincoln was, at one period of his life, a Catholic; and in rebuttal of Father Moore's statement you publish a letter from an intimate acquaintance of Mr. Lincoln, Miss Ida M. Tarbell, to the effect that Mr. Lincoln was never a Catholic. Miss Tarbell writes: "His father, Thomas Lincoln, was a Baptist according to the best authorities, and Lincoln attended the church of that denomination in his early days in Indiana. In Springfield he attended the Presbyterian church, although he was never a member of any denomination."

I happen to be able to furnish a slight contribution to the discussion, by repeating, beyond peril of mistake, what the old missionary, Father St. Cyr, was wont actually to say touching Catholicity in the Lincoln household.

Father St. Cyr was a priest of the Diocese of St. Louis, from which in early days the scattered Catholics of Southern Illinois received ministerial attention. He was a remarkable man, most zealous in work, most holy in life. I knew him in later years as chaplain to the Sisters of St. Joseph, of Carondelet. He held in vivid recollection the story of the Church in old times through Missouri and Illinois. It was a delight and a means of most valuable information to sit by and converse with him. In 1866, he spent a month visiting me in St. Paul. Here is his statement, as I then took it down in writing, regarding the Lincoln family:

"I visited several times the Lincolns in their home in Southern Illinois. The father and the stepmother of Abraham Lincoln both were Catholics. How

they had become Catholics, I do not know. They were not well instructed in their religion; but they were strong and sincere in their profession of it. I said Mass repeatedly in their house. Abraham was not a Catholic; he never had been one, and he never led me to believe that he would become one. At the time, Abraham was 29 years old or thereabouts, a thin, tall young fellow, kind and good natured; he used to assist me in preparing the altar for Mass. Once he made me a present of a half dozen of chairs. He had made those chairs with his own hands, expressly for me; they were simple in form and fashion as chairs used in country places then would be."

Those are Father St. Cyr's words. If Father St. Cyr is again referred to, let him be quoted for what he was wont to say—neither more or less.

What reliance is to be put on the statement, as made to me by Father St. Cyr and now repeated by me, the reader will decide as he thinks best. For my part, I can not allow myself to doubt its absolute correctness.

Is not the supposition permissible, that the second wife of Thomas Lincoln, a Kentuckian, if not a Catholic from the first, brought with her to the West tendencies which afterwards led her to become a Catholic, and that she drew her husband into the fold, without being able to influence her stepson, Abraham? And is not this other supposition equally permissible, in view of the religious conditions at the time in Southern Illinois, that Thomas Lincoln and his wife had been known to Father St. Cyr as Catholics without being afterwards known as such to other priests, or at least without being ever reported as such by others, or even that they were remembered by some persons as attending afterwards now and then non-Catholic churches? Retiring from his labors in Illinois, Father St. Cyr returned to Missouri and lost sight of the people whom he had been attending in Illinois, among them the Lincoln family. When he spoke with me he was not able to say whether the parents of Abraham persevered or not until death in the Catholic Church.

Dr. Carl Gives Unusual Data On Lincoln

When Lincoln scholars from all over the country gathered on July 26, 1947 at the Library of Congress for the opening of the fabulous manuscript collection of Robert Lincoln, Dr. George Truman Carl, Methodist minister here, was among the group which first examined the collection and pored over its contents.

Speaking on unusual facts in the life of Lincoln before fellow members of the Kiwanis club Wednesday noon, Dr. Carl said that as predicted, no unsavory facts concerning Abraham Lincoln or his forbears were discovered, and remarked, "I for one was glad—glad only that Lincoln had lived."

Dr. Carl spoke of the five most comprehensive collections of Lincolniana in the nation and said that one of the greatest, that of the late Governor Henry Horner, is now being preserved by the Illinois Historical association at Springfield.

Concerning Lincoln's many reputed failures—loss of his first election at the age of 23, his repeated failures in courtship, and financial failure, Dr. Carl flatly denied that Lincoln had failed in any respect. Lincoln carried his home precinct by 107 to 3 and while he ran third, his early showing at the age of 23 was remarkable. While repeatedly repulsed during courtship, it turned out that the woman he married was the very one who would have aided him in his battle for the presidency. And as for his alleged "financial failure," Lincoln's estate totaled \$85,000—the equivalent of \$250,000 today—at death.

Why did the great man never join a church? It is Dr. Carl's opinion that Lincoln was embittered toward organized religion throughout his life by sectarian prejudice which characterized every denomination—a bitterness, Dr. Carl admitted, which he himself shares.

LINCOLN'S RELIGION.

From the ecclesiastical point of view Abraham Lincoln was no more of a religious man than George Washington was. The one had spiritual training in the log cabin and in the rough practical life of the early West; the other grew up under the high-bred culture of the colonial churchmen of Virginia. Neither of them was a communicant in any religious organization. Each was called to administer public affairs in trying positions and under circumstances of the greatest gravity, and each has furnished us with a type of religious character of a high order. Washington was naturally a serious man, conscientious and faithful to his obligations, and yet so reserved in the expression of his own feelings that he never communicated his religious convictions to others. Lincoln had this same gravity, with a quick sense of humor that admirably complemented it; and it was not until he was forced into the breach that he showed the spiritual side of his life. He was as reticent as Washington, but in his various public utterances you trace the convictions of a man in whose mind spiritual realities strongly marked and controlled his views of practical life, and who rose as a statesman to that high point of calm waiting upon the event in which he felt that God's purpose may be something different from the purpose of party, and that the event would surely show what God's purpose was. A man's religious belief when put under this pressure has no nonsense in it, and it is evident from the fragmentary utterances of Lincoln, in which he brought his perfectly honest soul face to face with his Maker, that no man among us ever more truly endeavored to conform the ruling of men and the guiding of affairs, so far as a single human will can affect them, to the will of God. He rises, in the disclosures which the Century biography gives us, to a higher spiritual plane than any American statesman after Washington has reached. When you come nearest to the man himself, to the very inmost core of him, there is nothing rotten or unsound; he is manly through and through, and his manliness has the fear of God in it. In Mr. Lodge's studies of Washington, and in the present Lincoln biography, these two statesmen are approached on the side of character. There is little appeal to our vanity about them; they stand in their majesty as men, and have the truth told about them. It is this revelation of their truthfulness and sincerity to the very core which makes the test of fuller knowledge concerning them simply a toll for present-

ing their individual character in a still stronger light; and it is seen in these larger revelations that what may be broadly called a religious purpose entered into and profoundly affected their lives. There is something in the recent disclosures concerning both that draws us unconsciously nearer to them and invests their lives with fresh meaning; and it is believed that in both instances this broader and higher interest is due to their avowed purpose to follow the will of God, so far as in the handling of public affairs they could ascertain what that will was. It is in this light that both of these statesmen are now regarded by the American people with fresh interest.

ABRAHAM LINCOLN. A GREAT STATESMAN.

A Character Study of the Greatest American, Written by Dr. A. G. Wallace, Editor of the United Presbyterian

(The following article written by Rev. A. G. Wallace, D. D. editor of the United Presbyterian, is a vivid reminiscence of the most interesting period of this country's history. We have taken the liberty to reprint the article, being acquainted with the writer and familiar with his work. It is an interesting sketch which our readers will enjoy.)

God's choice of men for great emergencies is not according to human foresight and wisdom. He selects his own and then prepares them for their work in his own way. When our great national crisis was coming on, his chosen one was born in the most lowly conditions of western frontier life. We do not concern ourselves with the lineage of Abraham Lincoln, for himself it was that made the name great. His ancestry has been traced, how certainly I do not know, to Samuel Lincoln, of Norwich, England, who came to Massachusetts in 1638, and is followed down through New Jersey and Virginia, to Hardin County, Kentucky. This much is clear, and it is enough for us to know, that he belongs to that remarkable body of our population now commonly spoken of as the Mountaineers of the South, the Highlanders of America; originally of good stock, but hemmed in and isolated. The community to which his parents belonged was unschooled and rude. His father was, thrift, less and restless, moving from place to place in hope of something better which he had not the energy to secure, until he found a permanent place in Sangamon county, Illinois. His wife died when their son was eight years old. Later a stepmother helped to give a good direction to the boy's life and encouraged him to such work as came to his hand. As he grew up he was of stalwart frame and giant strength. Of school he knew little, a few months at most. Of books he had but few, but they were good and were read and re-read by the light of the fire, or as he lay on the grass. His companions were such as gathered at the store, with whom his ready wit and honesty made him popular. Later one or two trips to

New Orleans on a flat boat gave him knowledge of a larger world and awakened new interests. His taste for reading and study became very strong; he would walk miles to borrow a book. A short campaign as Captain in the Mohawk war awakened ambition and gave him a lesson in the command of men. At the age of twenty-four he was still obscure, unknown beyond his own neighborhood, poor and without a calling. Having come somewhat into the general life of the community he easily drifted into politics, was elected to the legislature, and was returned for a second term by an increased majority, becoming somewhat prominent as a whig, Henry Clay being his ideal. In the mean time he studied law and gained some practice, but as yet was without marked ability. Thus, far away from the great character-forming influences of the nation, without the companionship of the educated and refined, far away from the advanced life of the older states and from the universities, or schools of any grade, without even the shadow of great statesmen, and until later, provincial in his knowledge and sympathies, he was without that preparation supposed to be necessary for leadership in a critical period. But out from these unfavorable conditions there came forth a man of wonderful power, a man full of resources, rising to the need of every emergency and filling a place in the world given to but few. Of him we may say as the Lord by his prophet Isaiah said of Cyrus, "He is my shepherd and shall perform all my pleasure."

At the first Mr. Lincoln was not a close student, but later being admitted to partnership with a man of large experience, he gave himself diligently to his profession and gained an honorable standing. He also acquired that mastery over himself which was so prominent a feature of his character; all through his public life he was governed by the highest moral principles, and would not undertake a case unless he believed that his client was in the right. If during the trial he became convinced that his cause was not right, he at once abandoned it. He thus won the confidence of the courts by his absolute honesty. This same honesty was exhibited in all his political course. What-

ever the temptation, he stood unmoved on his conviction of right and duty; whatever the sacrifice, he was true and firm as a rock.

Following his profession and taking part in local political movements, Lincoln grew in personal ability, influence and popular favor. "He possessed an uncommon power of clear and compact statement. He grasped principles involved and enforced them by sound logic and the lessons of history. He acquired a rare skill in the use of language and his clearness of thought gave him great power in argument. His address always had the vigor and the impressiveness of his rich natural gifts and his strong personality. As he entered more into public life, and had to meet men of ability his style became more simple and classic. His manifest honesty and the natural kindness of his spirit and manner often opened the way into minds most unwilling to receive his thought." (Schurz)



Lincoln's RELIGIOUS HERITAGE

Undoubtedly, Abraham Lincoln's reliance upon an unseen Power was due to the generations of Lincolns before him who had been devout worshippers of God.

The Lincoln family, like so many of the Pilgrim forefathers, fled to America because of religious persecution in the mother country. Samuel Lincoln, who came to Massachusetts in 1637, helped to build the house of worship at Hingham, Mass. Old Ship Church is the oldest American church in continual usage still standing.

After migrating from Hingham, Mass., descendants of the Lincoln family settled in New Jersey, where they intermarried with the family of Obadiah Holmes, one of those persecuted by the early settlers for his liberal religious views.

Mordecai Lincoln, great-great-grandfather of President Lincoln, was born among the Pilgrims of Massachusetts, married into a "dissenter" family in New Jersey and was finally buried in a Quaker burial ground in Pennsylvania.

Lincolns who settled in the Shenandoah Valley of Virginia felt the evangelical appeal of the Baptists, so they assisted in building the Linville Creek Baptist Church, adjacent to, if not actually on, their own land. The grandfather of President Lincoln united with this church.

Lincoln's own father and mother, both devout people, built their first cabin home at Elizabethtown, Ky., near the Severn's Valley Baptist Church, now the oldest Baptist organization west of the Alleghenies.

he heard it debated in the church as a moral issue.

Both of Lincoln's parents and his stepmother were united with religious movements that attempted to interpret the will of God for the pioneers who were settling a vast American wilderness.

The religion of Lincoln's parents found expression in the home. Tradition says that Abraham once told a friend, "My mother was a ready reader and read the Bible to me habitually." Family records also indicate that grace was said at each meal. During all his impressionable years, Abraham Lincoln lived in a home that had a definite religious atmosphere.

—"*Lincoln Lore*," the *Lincoln National Life Foundation*.

Probably the first sermons little Abraham Lincoln heard were from the pulpit of an anti-slavery church, the Little Mount Separate Baptist Church, about five miles north of the Lincoln cabin. Long before the slavery question became a political issue with him,



"Yes," he said, "some precautions were prudently taken, but, for my part, I was sure of our success at Gettysburg."

"Why," I asked, "were you so confident? The Army of the Potomac has suffered many reverses."

There was a pause. The President seemed in deep meditation. His pale face was lighted up by an expression I had not observed before. Turning to me he said:

"When Lee crossed the Potomac and entered Pennsylvania followed by our army, I felt that the crisis had come. I knew that defeat in a great battle on Northern soil involved the loss of Washington, to be followed, perhaps, by the intervention of England and France in favor of the Southern Confederacy. I went to my room and got down on my knees in prayer. Never before had I prayed with so much earnestness. I wish I could repeat my prayer. I felt that I must put all my trust in Almighty God. He gave our people the best country ever given to man. He alone could save it from destruction. I had tried my best to do my duty, and found myself unequal to the task. The burden was more than I could bear. God had often been our Protector in other days. I prayed that he would not let the nation perish. I asked him to help us and give us victory now. I felt that my prayer was answered. I knew that God was on our side. I had no misgivings about the result at Gettysburg."

"How do you feel about Vicksburg, Mr. President?" I asked.

"Grant will pull through all right. I am sure of it," said Mr. Lincoln. "I have been despondent, but am so no longer. God is with us."

The book concludes with Mr. Munsell's account of his interview with the President, ending as follows:

"Mr. Lincoln in our dear old Illinois, of which we have just been talking, we are anxious, very anxious, in regard to the issue of this terrible war. We have our opinions, our hopes, and our fears; and sometimes the suspense is terrible. The thought has come to me, as I have talked with you, that you see the whole field as no other man sees, or can see it, and it has awakened in me an intense desire to ask you, seeing as you thus do see it, will our country come through safe and live?"

Mr. Lincoln in the outset of our interview had seemed more worn and depressed than I had ever seen him under any circumstances. No sooner had he heard my question, than his face clouded with the heavy lines of anxious thought, and the shadows again fell around him.

He paused a moment before he made any reply, and when he did essay to speak, he made two ineffectual efforts before he could command his voice, and with trembling lips and tears trickling down his furrowed cheeks, said:

"Mr. Munsell, I do not doubt—I never have doubted, for a moment—that our country would finally come through safe and undivided. But do not misunderstand me, I do not know how it can be. I do not rely on the patriotism of our people, though no people have rallied round their king as ours have rallied around me. I do not trust in the bravery and devotion of the boys in blue; God bless them though! God never gave a prince or conqueror such an army as he has given to me. Nor yet do I rely on the loyalty and skill of our generals; though, I believe, we have the best generals in the world at the head of our armies. But the God of our fathers, who raised up this country to be the refuge and the asylum of the oppressed and downtrodden of all nations, will not let it perish now. I may not live to see it, and he added after a moment's pause: I do not expect to live to see it, but God will bring us through safe."

I felt humbled in the presence of Mr. Lincoln's sublime faith in "the God of our fathers," not of Voltaire and Paine, which shamed my own doubts and fears; and from that hour my faith in the ultimate triumph of our country never again faltered, and I bade Mr. Lincoln, as it proved, a final farewell, thanking God, as I had never before, thanked him, for such a leader in our country's deadly hour of peril.

MEMORABLE WORDS VOICING THE CHRISTIAN FAITH
OF ABRAHAM LINCOLN

"I am a full believer that God knows what he wants a man to do, that which pleases Him. It is never well with the man who heads it not. I talk to God. My mind is relieved when I do, and a way is suggested . . ." (Browne, Abraham Lincoln . . . , Vol.II, p.194)

"If it were not for my firm belief in an overruling Providence, it would be difficult for me, in the midst of such complications of affairs, to keep my reason on its seat. But I am confident that the Almighty has his plans, and will work them out; and, whether we see it or not, they will be the best for us. I have always taken counsel of Him, and referred to Him my plans, and have never adopted a course of proceeding without being assured, as far as I could be, of His approbation . . . We have reason to anticipate that it will be favorable to us, for our cause is right."

(John G. Holland, Life of Abraham Lincoln, p.439)

"I have been driven many times upon my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day." (To Judge Henry C. Whitney; in Holland, p.435.)

"Those who deny freedom to others deserve it not themselves, and, under the rule of a just God, cannot long retain it."

(At Bloomington, Ill., Republican Convention, 1856.)

"If we do right, God will be with us; and if God is with us, we cannot fail." (Nicolay & Hay, Complete Works . . . , vol.X, p. 149)

"Take all of this book (the Bible) upon reason that you can, and the balance on faith, and you will live and die a happier man."

(To Joshua Speed in 1864 - recorded by Whitney.)

"Fondly do we hope - fervently do we pray - that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan - to do all which may achieve and cherish a just and a lasting peace among ourselves, and with all nations." (Closing words of the Second Inaugural, Mar. 4, 1865.

The Christian spirit of this sublime address has no parallel among the state papers of American presidents.)

NOTE: Bronze tablets, Oxford University, quote excerpts from Second Inaugural Address and Gettysburg's speech as "notable illustrations of noble sentiments expressed in perfect English." Charles M. Scott

Lincoln Life Insurance Company,
Fort Wayne,
Indiana.

TRUE GREATNESS

The life of Abraham Lincoln is the answer to the question---"What constitutes True Greatness?".

Lincoln was truly great because he was the composite of all the sublime qualities which combine to make True Greatness. As a ray of pure white light, passing through a prism, is broken up into its component parts, which we call primary colors, so, when we analyze the life of Lincoln and subject it to the prism of experience, we find all these fundamental attributes, which have united to make Lincoln the outstanding exemplification of TRUE GREATNESS---humility; compassion; charity; kindness and gentleness; patience and long-suffering; loyalty; devotion; justice; magnanimity; mercy; faith; fortitude, forgiveness.

The life of Lincoln is an adaptation of Christ's New Commandment---"That ye love one another as I have loved you".

It has been said that Abraham Lincoln was not a church man, yet, Lincoln gave to the world, one of the greatest sermons ever preached in all world history and he gave it in eight simple words---"With malice toward none; with charity for all". Now, this is the very essence of all true religions. Lincoln may not have been a church man but he was a Godly man and that is the all-important thing.

Lincoln's mind transcended the physical and functioned in the Higher Realm of thought, purpose and action; his heart beat in perfect unison with "The Great Divine Heart" Which embraces and loves all and all alike.

The people of America would do well to celebrate this, the one hundred and fifty-first anniversary of the birth of our Beloved Leader and Friend--- Abraham Lincoln---by withdrawing from the activities, the turmoil and confusion of this physical world and going into the secrecy of their own closet and in silence, meditate upon these Truths, with a view to emulating the ways of Lincoln, that we may all become better citizens; better men and women and better friends of all mankind. To be a good American is a noble achievement but to expand our consciousness to embrace all the peoples of God's glorious creation, is Divine. That is the example Lincoln set us.

If we will follow in the foot-steps of Abraham Lincoln, then we too, "In departing, will leave our foot-prints upon the sands of time" for those who come after us, to walk in, on the path to FULFILLMENT, to the glory of God and to the uplift and betterment of the whole human race,

Harry Halsey Starrett
229 South Metcalf Street
Lima, Ohio

"All men of sense have the same religion," observed a modern philosopher. "And what is it?" he was asked. To which he replied, "That is what men of sense never tell." There is considerable justification for this view in the fact that it is so difficult to ascertain the exact religious belief of many distinguished personages whose opinions and sentiments in all other respects are well known. Lincoln, for instance, has been more talked and written about by any other man of the century, and yet the question of his religion continues to be a source of eager and persevering controversy. There is so little doubt or concealment with regard to his general convictions and tendencies that this one mystery assumes peculiar interest and importance. His nature was so frank and his integrity so pronounced—he lived so close to the people and spoke so freely upon other subjects—that it seems a wonder that he never definitely identified himself with any particular class in the vital matter of religious theory and affiliation. An opportunity is thus afforded for people of different sects, and of no sect at all, to claim him as a practical believer in their respective kinds of faith; and this chance has been industriously improved. It is possible to fit his admirable character to any scheme of moral excellence, and his moods were so various that they harmonized in turn with almost every prevailing form of spiritual thought and feeling.

The records do not show that Lincoln received any special religious instruction in his youth, though his mother was a devout woman in her way, and a frequenter of camp-meetings, where vigorous shouting was recognized as the best proof of piety. Her temperament inclined to so muchness, her health was frail, her domestic duties were exacting, and it does not appear that she devoted much time to the moral training of her children. When she was about to die, she called them to her bedside and charged them to be good to one another, to love their kindred, and to live in the fear of God. Her funeral was a simple burial by the neighbors, without any religious ceremony; but a few months later an itinerant preacher, who had known her before her marriage, happened into the settlement, and delivered a funeral sermon over her grave, speaking of her as a good Christian and a faithful wife and mother. The father was dull and shiftless, and fond of hunting and fishing, and his domestic influence was imperceptible. He could neither read nor write at the time of his marriage, but his wife taught him to write his name, and to spell his way through an occasional chapter of the Bible. In point of religion, he first joined the Free-Will Baptists, then the Presbyterians, and then the Christians, or Campbellites, in which faith he is supposed to have died, but there is nothing to indicate that his example of teaching made any impression upon the character of the son who was destined to play such a conspicuous and memorable part in modern history.

Lincoln was only ten years old when his father married a second wife. The stepmother proved to be exceptionally kind and affectionate, and the boy soon became much attached to her. There is reason to believe that she loved him the same as if he had been her own child, and he bore frequent testimony in after life to the value of her counsel and discipline. She is described as a tall, handsome, agreeable, charitable and industrious woman, of better stock than Lincoln's parents. Her appreciation of the usefulness of education led her to make a way for young "Abe," as she called him, to attend school, and she herself taught him writing and helped him with his other studies. But it is not recorded that she paid any special attention to religion. She was not a church member, and did not manifest a preference for any one of the different sects; but she lived an exemplary life in all respects, and required her children to do what was right, not only as a matter of principle, but also because it was most profitable. Her neighbors and friends habitually deferred to her superior judgment, and all her impulses were generous and

these skillful controversialists. To what extent he afterward satisfied himself of their unsoundness we can not certainly know. According to his law partner and biographer, Herndon, he prepared an essay in which he sought to prove that the Bible was not inspired, and that Jesus was not the son of God, which was read and discussed in the village store, and then burned by one of his friends to prevent him from publishing it; and several years later, we are told by the same authority, he was in the habit of reading from the Scriptures to his professional associates and combating some of the familiar propositions of theology. But that was while he was still a comparatively young man, it is proper to remember, and, at the most, the testimony does not show that his skepticism ever took the form of hostility to the fundamental principles of Christianity. He was careful to explain, when urging technical objections to given doctrines, that he believed in the Fatherhood of God and the brotherhood of mankind, and in a superintending Providence which ruled the world by means of fixed laws, and for wise and beneficent purposes; and as he grew older his view gradually acquired an increased antagonism to infidelity, strictly speaking.

"When I do good I feel good, when I do bad I feel bad, and that is my religion," he said in those days of his alleged repudiation of the Christian faith. The idea of eternal punishment, even for the worst sins, was obnoxious to his sense of mercy and propriety, and it is not likely that he ever accepted it. Herndon insists that he did not believe in a personal God, but his own letters and speeches clearly indicate that he did. Writing to his half-brother in 1851 concerning the approaching death of their father, he said: "I sincerely hope father may yet recover his health; but, at all events, tell him to remember to call upon and confide in our great, and good, and merciful Maker, who will not turn away from him in any extremity. He notes the fall of a sparrow, and numbers the hairs of our heads, and he will not forget the dying man who puts his trust in him. Say to him that if it be his lot to go now he will soon have a joyful meeting with many loved ones gone before, and where the rest of us, through the help of God, hope are long to join them." He would surely not have written in that way if he had felt that there was no personal God. Neither would he have written so if he had been doubtful about any of the other vital truths of Christianity, for he was not an insincere man, and did not trifle with any serious question. He was not then—perhaps never—a technical Christian; but such a letter, inspired by such a cause, must be regarded as a reasonable assurance that he was far from being an infidel.

It is to be recalled that in his first speech in the celebrated contest with Douglas, he referred to "one of the admonitions of our Lord," and distinctly characterized Jesus as "the Savior." That was not an accident, we may be sure, and no one will dare to say that it was hypocrisy. In most of his speeches during that campaign he made it a point to emphasize the fact that slavery was a monstrous sin in the sight of a just and compassionate God, and therefore deserving of the reprobation of all Christian citizens. When he accepted the nomination for the presidency in 1860, he reverently implored divine assistance in the work of justifying the confidence and meeting the expectations of his fellow-countrymen. A short time before the election he was shown a list of the voters of Springfield, from which he ascertained that nearly all of the ministers were opposed to him, when the thing for which he mainly stood was hostility to the buying and selling of men, women and children. "Their own Bible is against them!" he bitterly exclaimed. "Christ is against them! They say with Douglas that they do not care whether slavery is voted up or voted down. But I care—and God cares!" Again, when leaving home for Washington, he said to his assembled friends and neighbors: "I go to assume a task more difficult than that which devolved upon Washington. Unless the great God who assisted him shall be with and aid me, I must fail; but if

to wear as well as, perhaps better than, anything I have produced; but I believe it is not immediately popular. Men are not flattered by being shown that there has been a difference of purpose between the Almighty and them. To deny it, however, in this case, is to deny that there is a God governing the world. It is a truth which I thought needed to be told, and, as whatever of humiliation there is in it falls most directly on myself, I thought that others might afford for me to tell it." The man who wrote those words may have come short of being an orthodox Christian, but he certainly did not indulge in what has been called "the luxury of going without religion." He was manifestly not an infidel, in other words, but a firm believer in the power and goodness of God, in the direct interposition of Providence for the promotion of right and noble purposes, and in those simple virtues of personal integrity, fidelity and charity which are, after all, the best practical fruits of Christianity.

Wholesome. She was of the type of self-sacrificing frontier women who rendered services equally as valuable as those of the other sex. It was the dreary lot of those wives of the first settlers to be exiled from the conveniences and enjoyments of society, and to be burdened with tasks that tested both their mental and physical powers to the utmost; but they never flinched and rarely complained. The present great empire of the West, with its manifold appliances of comfort and happiness, is more indebted to them than it knows, or cares to acknowledge. They had an important mission, and they fulfilled it with a degree of fortitude and intelligence that the historians have not yet fully commemorated.

When Lincoln reached manhood and began studying law, he was familiar with the Bible and fond of reading it, as he was of reading "Aesop's Fables," "Pilgrim's Progress" and the few other books that came in his way; but he took little or no interest in religious services or discussions. The sermons that he heard from time to time, preached by common-place exhorters, were not calculated to command theology to his attention, or to stimulate his moral emotions and proclivities. As a matter of fact, there was very little religion in the early civilization of the West. The people were generally illiterate, superstitious and more thoughtful of material than of spiritual considerations. They had a substantial and salutary code of morality, but it related solely to the affairs of this world. Their situation was such as to constantly admonish them of the necessity of strenuous manual exertion to keep the wolf from the door, and to avert natural dangers and overcome natural obstacles. They built a meeting house now and then in some lonely place, and gathered there once a month from distances of thirty or forty miles ostensibly for sacred purposes, but really to exchange friendly greetings and gossip about personal and family concerns. Thus religion was not so much a serious duty with them as a diversion, and it did not exert any regular and systematic influence in the shaping and development of society.

What little religious faith and sentiment the people possessed had been brought in mainly from Kentucky, and was curiously mixed with inconsistent precepts and practices. The Baptist creed predominated, and the Presbyterian—or Predestinarian, as it was then termed—came next. Some of Lincoln's relatives were Catholics, a fact due to intermarriage with descendants of the early Maryland Catholic settlers of Kentucky. The rude, hard life of the time, with the surrounding circumstances of perpetual mystery and hostility, tended to breed melancholy and to make fatalists. There was a general belief in the theory that all things were ordered in advance by a supreme overruling power, and that men were helplessly subject to conditions which they could neither modify nor understand. They gave credit to dreams and omens, and solved many a troublesome problem by substituting fancy and legend for fact and logic. Lincoln did not grow up amid those whimsical influences without absorbing much of their spirit. He was affected by them in a measure throughout his whole life. They were a part of his education, and contributed to the formation of his character. With all his greatness, he never quite outlived the impressions of that plastic period when his mind was receiving its elementary instruction and groping for knowledge of a distinct and conclusive kind. He was a fatalist always, and foresaw in a dream the tragic and pathetic stroke of destiny that took his life just as he reached the summit of his fame.

During his residence at New Salem, where he was alternately clerk, petitioner and surveyor, he read the initial writings of Paine, Volney and Voltaire, and it is not to be doubted that they made a considerable impression upon him. Their literary style was new to him, and he found much intellectual enjoyment in it. He had never thoroughly investigated the evidences of Christianity, and so was not prepared to discover the weak places in the criticisms and arguments of

the same omniscient mind and almighty arm that directed and protected him shall outlive and support me, I shall succeed. Let us all pray that the God of our fathers may not forsake us now. To him I commend you all, and ask with equal sincerity and faith that you will invoke his wisdom and guidance for me."

There is an abundance of testimony to the effect that after he entered upon the duties of the presidency, and the terrible trials and sorrows of the war ensued, the religious element of his nature came to be the controlling force in his philosophy of duty and responsibility. The records present repeated instances of almost childlike dependence upon a personal God for the strength to perform the most difficult and important service that had ever been required of an American President. For example, Gen. Russell relates that he was present when Lincoln called to see Gen. Sickles in Washington the Sunday after the battle of Gettysburg, where the latter had lost a leg. Being asked if he had felt doubtful about the result at Gettysburg, Lincoln replied that he had not. "I will tell you why," he said, adding that he wished them not to speak of it, as people might laugh at him. "The fact is," he went on, "in the stress of the situation there, I went to my room and got down on my knees, and prayed to Almighty God for victory. I told him that his was his country and his war, and that we really couldn't stand another Fredericksburg or Chancellorsville. And then there I made a solemn vow that if he would stand by you boys at Gettysburg I would stand by him. After that, I don't know how it was, and it is not for me to explain, but somehow or other, a sweet assurance crept into my soul that God had taken the whole thing into his own hands, and that we were bound to win at Gettysburg!" He paused, and there was silence for a few moments. Then he observed, asking again that nothing be said about it, "I have been praying to God for Vicksburg also. I have wrestled with him and told him how much we need the Mississippi, and how that great valley ought to be forever free, and I reckon he understands the whole business down there from A to Z." The fact was that Vicksburg had already fallen, but the good news had not yet been received.

The deeply religious tone of Lincoln's second inaugural is the thing that chiefly gives it rank among the foremost political papers of the age. It was delivered, as thousands will personally recollect, under peculiarly impressive circumstances. The early termination of the war was generally anticipated; and yet the issue was still regarded by many with grave misgivings, and nobody felt entirely sure that Grant would prove equal to the stupendous and critical task in which he was engaged. Lincoln had been re-elected in spite of fierce criticism from Republicans as well as Democrats, and the occasion was in every aspect a most solemn and significant one. "He seemed more the saint and prophet than a President," says one who stood near him while he spoke, in a firm and clear tone, with a touch of innate sadness. "Fondly do we hope, fervently do we pray," he said, "that this mighty scourge of war will soon pass away. Yet if God wills that it continue until all the wealth piled by the bondsmen's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn by the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.' " That was his answer to his critics and traducers; that was his expression of perfect faith in the God who had answered his prayers, and held up his hands through so much peril, distress and sacrifice.

This remarkable address is invested with special historical interest and value by the fact that Lincoln himself estimated it as the greatest of his productions. In a letter to Thurlow Weed, dated less than a month before his death, he said, "Every one likes a compliment, and I thank you for yours on my little notification speech and on the recent inaugural address. I expect the latter

LINCOLN'S RELIGION.

The Great President's Strong and Abiding Faith in God.

His Prayer for Victory at Gettysburg and Vicksburg, and His Confidence in the Result—Extracts from Lincoln's Writings and Statements.

I have been driven many times upon my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day. —Lincoln.

It is generally understood that the battle of Gettysburg was the great battle of the war, the turning point, the high-water mark of the rebellion. Victory there and at Vicksburg on the same day paralyzed the Confederacy, and from that time on its doom was sealed and its days were numbered. The die was cast at Gettysburg when Pickett's brilliant charge was repulsed at the bloody angle. On that awful field of carnage, where so many perished, the life of the nation was saved. What hidden forces were at work there?

Who sees with equal eye, as God of all,
A hero perish or a sparrow fall.

Canon and muskets, sabers and bayonets, did their ghastly work. Both armies were said to be about equal in strength and equipment. Lee's veteran army, flushed with victory at Fredericksburg and Chancellorsville, was bold and defiant—confident of victory. The crucial moment had come, and that great and revengeful army was to deliver, if possible, the death blow to the nation. For three days the conflict raged with varying results. The whole country, North and South, stood with bated breath, waiting for the outcome. Cabinet Ministers and high Government officials at Washington, as well as the masses, were filled with fear and great anxiety for the safety of the capital. In the midst of the confusion and dismay, it appears that only one man

between the puffs of his cigar, presently resumed as follows: "Well, Mr. President, what are you thinking about Vicksburg nowadays? How are things getting along down there now?"

"Oh," answered Mr. Lincoln, very gravely, "I don't quite know. Grant is still pegging away down there, and making some headway, I believe. As we usually say in Illinois, I think he 'will make a spoon or spear a horn' before he gets through. Some of our folks think him slow, but I don't think so. He takes what troops we can safely give him, considering our big job all around—and we have a pretty big job in this war—and does the best he can with what he has got, and doesn't grumble and soid all the while. Yes, I consent, I like Grant—Uncle Sam likes Grant, and I like him. He is a great deal to him, first and last. And heaven helping me, unless something happens more than I can help, I mean to stand by Grant a good while yet."

So, then, you have no fears about Vicksburg, either, Mr. President?" asked Gen. Sickles.

"Well, no, I can't say that I have," replied Lincoln, very slowly. "The fact is—but don't say anything about this either just now—I have been praying to Almighty God for Vicksburg also. And I have been with him, and told him how much we needed the Mississippi, and how it ought to flow unimpeded to the sea, and how that God would help us to get it. I reckon he understands the whole business down there, from A to Z. I have done the very best I could to help Gen. Grant along, and all the rest of our Generals, though some of them won't think so, and I am sure will. For this is a big job, Mississippi and cut the Confederacy in twain, and be in line with God's laws besides. And I don't only do this thing for the Union, I don't care much how, so he does it right—why, Grant is my man and I am his man."

Of course, Mr. Lincoln did not then know that Vicksburg had already fallen, on July 4, and that a United States gunboat was speeding its way to the Mississippi at Cairo with the news that was soon to thrill the country and the civilized world through and through.

Speaking of the battles of Gettysburg and Antietam, the two battles fought north of the Potomac, Col. John Estlin Cooke, a Confederate officer and noted author, says: "It was not the profound brain of Lee erred—Providence interposed and defeated him." Again he says: "Fate seemed to fight against the South at Gettysburg." Then of Antietam he adds: "In Frederick City, on the 12th of September, 1862, one of McClellan's men found upon a table Lee's order of march; this gave his plans away to McClellan."

Palfrey, in his history of the war, says: "The finding of this paper was a piece of rare good fortune. It placed the Army of Northern Virginia at the mercy of McClellan."

Gen. Longstreet says: "At Frederick Gen. Lee's special order No. 111 was found by Gen. McClellan. By this mischance and accident the Federal commander came into possession of information that gave a spur and great advantage to his somewhat demoralized army."

It is a matter of history that Mr. Lincoln had held the proclamation of emancipation in reserve for some time, and many were finding fault with him on that account. He was evidently waiting for a sign. The result of this battle (Antietam) was to determine his course, for he said: "I made a solemn vow before God that I would crown the result by a declaration of freedom to the slaves." The proclamation followed five days after the battle. It will be remembered that the battle of Antietam was fought on the 17th of September, 1862, nineteen days after the second battle of Bull Run, where the Union forces under Gen. Pope were defeated and driven back in a demoralized condition into the intrenchments about Washington. The outlook was gloomy. At Mr. Lincoln's request, Gen. McClellan took command of the army and started after Lee, who had crossed the Potomac and was operating in the direction of Frederick and Hagerstown, Maryland.

All the chances of war seemed to be overwhelmingly in Lee's favor, and the country was justly alarmed for the safety of the capital. Yet, strange to relate, within a few hours' time all had changed, and the commander of the Union army was hurrying forward his troops to give troops and successful battle to the enemy, whose plans had been suddenly and mysteriously revealed through the finding of the famous order No. 111. Of course, this Union victory was a great surprise, and was quickly followed by demonstrations of great joy throughout the North. Out of Antietam

deering and preserving grace, too proud to pray to the God that made us.

"It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness. Now, therefore, I do, by this proclamation, designate Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting and prayer. And do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite at the same time in direct expressions of repentance and prayer for the redemption of their respective homes, keeping ever in mind the Lord, and devoted to the humble discharge of the religious duties proper to that solemn occasion. All this being done in sincerity and truth, let us then rest trustfully in the hope authorized by the Divine Being, that the prayers of this great nation will be heard on high, and answered with blessings no less than the pardon of our national sins, and the restoration of our now divided and suffering country to its former happy condition of unity and peace."

In the summer of 1864 the loyal colored people of Baltimore presented to Mr. Lincoln at the White House a beautiful copy of the Holy Bible.

In accepting the gift he said: "So far as I have been able, so far as came within my sphere, I have always acted as I believed I ought to act. I have just, and done all for the good of mankind. I have in letters and documents sent forth from this office expressed myself better than I can now. In regard to the Great Book, I have only to say—it is the best gift which God has ever given to man. All the good from the Savior of the world is contained in it. To us this book. But for that book we could not know right from wrong. All those things desired by man are contained in it. I return to you my sincere thanks for this very elegant copy of the Great Book of God which you present."

From his last public address, delivered from the balcony of the White House April 11, 1865: "We meet this evening, not in sorrow, but in gladness of heart. The evacuation of Petersburg and Richmond, and the surrender of the principal insurgent army, give hope of a righteous and speedy peace, whose joyous expressions cannot be restrained. In the midst of this, however, he, from whom all blessings flow, must not be forgotten. A call for a national thanksgiving is being prepared, and will be duly promulgated."

Three days after he delivered that speech the bullet of the assassin struck him down; his work was finished; the war chapter closed—sealed with his own blood. From that hour "this nation under God had a new birth of freedom." The vast work was accomplished, "with malice towards none, with charity for all; with firmness in the right as God gives us to see the right," and now, as the world's best man, he rests from his labors, and his name is honored throughout the whole earth. Generations yet unborn will rise up and call him blessed. The name, Abraham Lincoln, must ever stand for union, for freedom, for justice and for God in the destiny of nations. All through the great conflict his faith clung to the Divine hand. His everyday life at the White House verified what he said to his neighbors when he left to be inaugurated—"Without the assistance of that Divine Being, I can not succeed. With that assistance, I will succeed."

CHRISTINE W. DUNLAP.

remained calm and confident, certain of victory for the Union. That man was Abraham Lincoln. If we desire to know the cause of this composure and confidence, and why it was that the terrific and repeated assaults of Lee's army, through three days of frightful and appalling slaughter, resulted in his defeat and retreat, an explanation may be found in the following correspondence, accompaniment, statements and writings of Mr. Lincoln, and in the utterances of his contemporaries.

Washington, D. C., July 4, 10:30 a. m.—The President announces to the country that news from the Army of the Potomac up to 10 p. m. of the 3d is such as to cover that army with the highest honor, to promise a great success to the cause of the Union, and to claim the condolence of all for the many gallant fallen; and that for this he especially desires that on this day he be whoso will, not ours, should ever be done be everywhere remembered and revered with profoundest gratitude. A. LINCOLN.

The following is Gen. James F. Rustling's account of the interview between Lincoln and Gen. Sickles:

I do not propose to enter into the question of Mr. Lincoln's religious theories. I leave that business to those who fancy it, or who were nearer to him and saw more of him personally. But as an humble contribution to the truth of history, I venture to report a remarkable conversation of his, which seemed to me at the time like a glimpse of his sacred soul; and I verily believe that it revealed the man—Abraham Lincoln—as he then was really and practically, and as he would now like best to be known to the American people and to mankind.

It occurred on Sunday, July 5, 1863—the Sunday after the battle of Gettysburg—and will be remembered, was fought on the 1st, 2d and 3d of July, 1863. In the great battle of July 2—Thursday—fought by many to have been the real battle of Gettysburg, because of the heavy fighting and tremendous losses which took the life out of Lee's army, Gen. Daniel E. Sickles, of New York, commanding the 3d Corps, had lost a leg, and on Sunday following he arrived in Washington, with his leg amputated above the knee. He was taken to a private house on F street, nearly opposite the Ebbitt House, and here on the first floor I found him reclining on a hospital stretcher when I called to see him, about 3 p. m. (I was then Lieutenant Colonel on his staff, and naturally anxious to see my chief.)

We had been talking long when the orderly in attendance announced the President. Immediately afterward Mr. Lincoln appeared, accompanied by "Tad," then a lad of perhaps 10 or 12 years. He was stopping at the Soldiers' Home, but having learned of Gen. Sickles' arrival in Washington, rode in on horseback, with a squad of cavalry as an escort. He was clad in citizen's black clothes, with tall silk hat, a long frock coat, and high top boots with spurs, and altogether made about as homely and awkward-looking horseman as was ever seen. Greetings over, Mr. Lincoln dropped into a chair, and crossing his prodigious legs, soon fell to questioning Sickles as to all the phases of the combat at Gettysburg.

When Mr. Lincoln's inquiries seemed ended, Gen. Sickles, after a puff or two of his cigar in silence, resumed the conversation substantially as follows:

"Well, Mr. President, I beg pardon, but what did you think about Gettysburg? What was your opinion of things while we were campaigning and fighting up there in Pennsylvania?"

"Oh," replied Mr. Lincoln, "I didn't think much about it; I was not much concerned about you."

"You were not?" rejoined Sickles, as if amazed. "Why, we heard that your Washington folks were a good deal excited, and you certainly had good cause to be, for it was 'up and tuck' with us up there a good deal of the time!"

"Yes, I know that; and I suppose some of us were a little rattled. Indeed, some of the Cabinet talked of Washington being captured, and ordered a gunboat out there, and even went so far as to send some Government archives aboard, and wanted me to go, too, but I refused. Stanton and Welles I believe were both stampeded somewhat, and Seward, I reckon, too. But for me, gentlemen, we are all right, and are going to win at Gettysburg; and we did—right handsomely. No, Gen. Sickles, I had no fears of Gettysburg."

"Why not, Mr. President? How was that? Pretty much everybody down here, we heard, was more or less panicky."

"I expect, and a good many more than will own up now! But actually, Gen. Sickles, I had no fears of Gettysburg, and if you really want to know I will tell you why. Of course, I don't want you and Col. Rustling here to say anything about this—at least, not now. People might laugh if it got out, you know. But the fact is, in the stress and pinch of the campaign there, I went to my room and got down on my knees and prayed to Almighty God for victory at Gettysburg. I told him that this was his country, and the war was his war, but that we really couldn't stand another Fredericksburg or Chancellorsville. And then and there I made a solemn vow with my maker that if he would stand by you boys at Gettysburg, I would stand by him. And he did, and I will! And after this I don't know how it was, and it is not for me to explain, but somehow or other a sweet comfort crept into my soul that God Almighty had taken the whole thing into his own hands, and we were bound to win at Gettysburg! Is that the reason why?"

Mr. Lincoln said all this with great solemnity and impressiveness, almost as Moses might have spoken when first down from Sinai, and when he had concluded there was a pause in the talk that nobody seemed disposed to break. We were all busy with our thoughts, and the President especially appeared to be communing with the Infinite One again.

The first to speak was Gen. Sickles, who

slaves. Out of Gettysburg, I have seen the death of the Confederacy. At the very beginning of his "Personal Memoirs" Gen. Grant says, "Man proposes and God disposes." How completely this was verified at Antietam! Who will say that Lincoln's prayers did not help to win the Union through those perilous days?

As he was leaving Springfield for Washington, February 11, 1861, to be inaugurated, he delivered the following farewell address. Note this early and absolute trust in God: "No one, not in my situation, can appreciate my feeling of sadness at this parting. Here have I lived a quarter of a century, and have passed from a young man to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who can go with me and remain with you, and be everywhere for good, I can confidently hope that all will yet be well. To his care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

In his first inaugural, he said: "Intelligence, patriotism, Christianity, and a firm reliance upon him who has never yet forsaken this favored land, are still competent to adjust in the best way all our present difficulties."

In his second inaugural address, March 4, 1865, he says: "The Almighty has his own purposes. 'Woe unto the world, because of offenses, for it must needs be that offenses come; but woe to that man by whom the offense cometh.' If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's 250 years of quitted toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said 3000 years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.' With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan; to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

Such is the language of one who had lived in a floorless log cabin, in a dense forest, and slept on a pile of leaves, with deer-skins for covering, until he was 8 years of age. One year's schooling, in fragments, in little log school houses, was all he ever had.

From his proclamation of March 30, 1863, appointing a national fast day:

"And, whereas, it is the duty of all nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord; and, inasmuch as we know that by his Divine law nations, like individuals, are subject to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be a punishment inflicted upon us for our presumptuous sins to the needful end of our national reformation as a whole people? We have been the recipients of the choicest benedictions of heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth and power as no other nation has ever grown; but we have forgotten God; we have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in our deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own inferiority with unbroken success, we have become too self-sufficient—"



Lincoln Under the Spires

By Frederick Brown Harris

Minister, Foundry Methodist Church;
Chaplain, United States Senate

Abraham Lincoln, who was so Christ-like in his human qualities, never took the vows of church membership. Some of its dogmas he could not accept as valid. Certain stoutly maintained doctrines, to him, had little to do with Christianity. It is reported that he more than once remarked that if he could find a church which had for its one requirement for entrance the words of the Master, "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy strength," he would gladly give his name to such a church.

However, Mr. Lincoln was quite faithful in his attendance at services of public worship. When with fearful responsibilities upon him he came to Washington, he was happy to know that his good friend of Springfield years, the Rev. Dr. Phineas D. Gurley, had come to be the pastor of the New York Avenue Presbyterian Church in the Capital City. Because of the former association with this splendid representative of the Christian faith, the President rented a pew in his old friend's church and usually worshipped there.

During his life in the White House, those times that tried men's souls etched deep lines in his brooding face. He felt the need of the spiritual elixir that only worship can bring. Quite often he would slip into the nearby Foundry Methodist Episcopal Church, at Fourteenth and G streets. The daughter of the wartime pastor of that church often used to tell the writer of her girlhood remembrance of seeing the President there numbers of times. His presence in a pew in that church on one Sunday morning proved to be historic. On that day he became a member of the only church organization he ever actually joined.

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The preacher on that occasion was his close friend, Bishop Matthew Simpson, one of the most eloquent preachers of the time. It was he who, after the tragic end of the Great Emancipator's life, accompanied Mrs. Lincoln to Illinois and delivered the address at the funeral.

Whenever the renowned and prophetic Bishop Simpson came to the Foundry pulpit, Lincoln always was a rapt listener. At the service to which reference has been made, the bishop delivered a stirring missionary sermon. It, of course, had to do with taking the Christian message to the uttermost parts of the earth. His fellow-worshippers noticed that Mr. Lincoln had evidently been greatly affected by the kindling appeal of the preacher. At



the close of the sermon an opportunity was given for any present to become a Life Director of the General Missionary Society of the Methodist Episcopal Church by the payment of \$150, a rather tidy sum for those days. One of the church officials arose and suggested that it would be most appropriate if that amount were raised for the purpose of making the President a member if he would consent. At once, several voices were lifted, eager to contribute toward the amount. However, Mr. Lincoln insisted on paying the \$150 himself. Then and there he scribbled a note agreeing to become a member and handed it to the bishop.

At the Methodist headquarters in New York a special certificate was prepared and given to Mr. Lincoln. Instead of depositing it with other accumulated papers, he personally had it framed and hung in the White House. Under a picture of the Master and His disciples, just after the Great Commission had been given, "Go into all the world and preach the Gospel," the following was inscribed:

"THIS CERTIFIES That His Excellency, Abraham Lincoln, Pres. of U. S. A., is constituted a Life Director of the MISSIONARY SOCIETY of the Methodist Episcopal Church by the payment of One Hundred and Fifty Dollars."

This is signed by the President of the Society, Bishop E. S. James.

The certificate was hung in a conspicuous place in the Executive Mansion until the time of Mr. Lincoln's death. It was on the wall on that fateful night when he left the White House for Ford's Theatre, where his earthly life was to be so cruelly snuffed out. After the assassination the framed document was given to one of his bodyguards, who took it back with

him to Illinois. For many years after this man's death it lay unnoticed in an attic. Sometime after its rediscovery it became a valued part of the Townsend Lincoln Collection in Lexington, Kentucky.

The owner of that collection, William Townsend, has said of this document: "It has been very frequently the chief object of interest of so many people who have traveled long distances to see the recorded evidence of Abraham Lincoln's only official connection with a religious association."

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Because of its tremendous significance, this Lincoln Certificate of late years has been coveted by collectors, who have offered very large sums for it. However, Mr. Townsend always has felt, as have many others in all parts of the country, that finally this sacred symbol of Lincoln's faith ought to be permanently enshrined in the Washington church in which it originated, where it could be seen for years to come by untold multitudes. The sum of \$5,000 has been raised for that purpose. Some of the best-known names in the Nation are on the list of donors. The contributions have come from people of all faiths, Catholic, Protestant, and Jewish.

This very day, in the presence of a great congregation, the certificate which ties Lincoln so closely to the church and which is in its original frame and in a perfect state of preservation, is being unveiled and enshrined in Foundry Church, where it is to be on permanent display near the Lincoln Window. That window in flaming glass contains the words uttered by Lincoln to church leaders who visited the White House during the dark days of the War Between the States: "God bless all the churches. And blessed be the Lord God who in our great trial giveth us the churches."

As Abraham Lincoln, in his action recorded in this document, revealed his faith by his works, let us put beside this historic certificate the words of the columnist Dorothy Thompson: "Lincoln's speeches reveal him to be one of the most God-adoring men who ever lived. From the Gettysburg speech, with his plea that 'this Nation UNDER GOD shall have a new birth of freedom,' to the great Second Inaugural Address, mystical in its sense of humility before the judgment of God which alone is 'true and righteous altogether.'"

Behold the man who belongs to the ages standing under the spires of the spirit!

